

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Clean Up the Movies!

ON March 31, 1930, the executive heads of all the larger motion-picture producing companies signed their names to a code of production that was designed to preserve the moral law in all pictures made by them. This signature was a public pledge, in which the good name and honor of each signer was involved, not to make or distribute pictures which violated the very detailed prohibitions contained in it. That these men broke that pledge is common knowledge among all who have seen but very few recent motion pictures.

When the Code appeared, this Review supported it as the best and most practical of any of the three known ways of enforcing morality in public entertainment. As self-censorship, it seemed more desirable than political censorship and more efficient than boycott by the public. The Code was written by a Catholic priest, and he wrote it under the direction of an eminent Church authority, who presented it to the industry as containing the minimum requirements of morality as affecting public entertainment. This fact was suppressed at the time, for the sake of securing general public approval.

Now this Review was never under the illusion that the heads of the companies, left to themselves, would observe the Code. In fact, it has now long been evident to everybody that they never had the slightest intention of keeping their word, unless under compulsion. But it did believe, and said, that whatever chance there was of their keeping their word depended almost wholly on a united public opinion, and in particular of a united Catholic public opinion, which now had before it the detailed provisions pledged by the producers, could check performance off against promise, and could thus easily hold them to their word. That there was no united Catholic public

opinion, but immediate dissension, is a sad fact. Suffice it to say about that fact that it was the greatest "break" the producers ever had. In their own minds it absolved them from any conceivable qualm they might have had about breaking their word, and if dissension had not arisen, their way would have been infinitely harder.

To those who knew anything about the real situation, it was clear that Will H. Hays never had any more power than any paid executive of any other trade association, but he would have been a wiser and a happier man if he had apprised the public of that fact. The unfortunate result was that a diversion was created away from the real culprits and the public never could take any appropriate action with regard to them. However well intentioned he might be, they went scot free, being able freely to flout his directions, with very little contradiction—from the Catholic public, at least—and so the battle was lost.

When the Code was signed it was sent out from the Hays office with these words:

The important, the significant fact, is that the leading producers in the motion-picture industry have subscribed to and announced a code of procedure to which they have publicly pledged themselves. They have stood up to be counted in the forum of public opinion. They have stated their principles and their purposes, and however these may be interpreted, they know that their performance must match their protestations.

A year had hardly passed when the producers began to feel that the forum of public opinion was not counting them; in fact, was paying very little attention to them in any way that was felt. It became quite the universal practice to present the heroine of the piece as a bad woman, to habituate the public with the depraved sex aberrations of the Hollywood crowd as the accepted social standard, and finally to insert in even the cleaner pictures the most disgusting and immoral items. So the time has come for society to resume control over this in-

dustry, just as it is doing over banking, investment houses, and industry itself. This social control will have, in sheer self-defense, to take a form that is not subject to evasion, as political censorship too often is.

What form will it take? The Catholic Church, when it acts in united fashion under its constituted heads, can be a very powerful factor in public life. If our Bishops, as we hope they will, take the lead by pointing out to our people that they are forbidden by the natural law to view spectacles that flout morality as set forth in the Code, then we will make a great stride forward in a social control that will be effective. Moreover, they will greatly hearten all those outside the Church who agree with us that it is high time that the movies be cleaned up by the people themselves.

The New Deal

THE extraordinary session of Congress has authorized some dozen major projects of the Administration, and for the space of at least two years the President is vested with powers over industry, finance, and public works, never exercised by any of his predecessors. An amazing mass of legislation has been put on the statute books; but the most striking feature of it is not its mass, but its radical and sweeping character.

At the outset, Congress cheered the country and opened easily available sources of local and Federal revenue, by passing the beer bill. Immediately thereafter, it passed the banking emergency bill, and the rest of the crowded session was taken up with the economy bill, making sharp reductions in pensions and other Federal expenditures, the agricultural-relief bill, with its added provisions regulating the issuance of currency, the Wagner unemployment bill, the bill repealing the gold clause in all public and private obligations, the bill for Federal supervision of the sale of securities, the Muscle Shoals and Tennessee Valley power bill, the railway-organization bill, and the industrial-recovery bill. Writing in the *New York Times*, Arthur Krock, a trifle maliciously but with fair accuracy, observes that the President may now close banks and reopen them when he pleases, initiate and control inflation, borrow and amortize billions for public works, and suspend the anti-trust laws, while, through the powers created in the industrial-recovery bill, he coordinates business and manufactures throughout the United States.

Those who find uneasiness in these new Federal activities, may also find solace in the reflection that nothing but the imminent peril of a complete national breakdown could justify them. The laissez-faire policy, with its exaggerated respect for "individualism," has brought the country to the verge of ruin. For at least three-quarters of a century, in our desire to conserve a proper degree of individualism, we gave too free a hand to the great industrial and financial powers, and they violated every principle of justice, humanity, and even of common decency, for private gain. To put their unlawful gains beyond attack, the forces known as "big business," sought and obtained practical control of the Government itself.

The effective power of the country, as A. A. Berle remarked at the anniversary meeting last week of the Harvard School of Business, was thus shifted from the political to the economic field. "The real government of today is the great net of business influences," said Dr. Berle, "determining what we do, how we live, and whether we can live at all." What Bryce feared sixty years ago was seen as an actuality by Bryan twenty years later, and even more clearly by Leo XIII in his Labor Encyclical of 1891. The same fear was expressed by Woodrow Wilson in his first campaign. The answer was to dub Bryan, Wilson, and even the Pope, as suspect of economic and social heresy, and under the guise of good government, the marauding went on.

That "big business" now complains that in the Roosevelt program the heavy hand of the Government has been laid upon it, is a tribute to the wisdom and the necessity of that program. The old regime under which bankers looked upon money entrusted to them as their own, and freely used it to underwrite schemes of the most speculative character, can be destroyed under the powers granted the President. Through the industrial-recovery act, he can prevent a resumption of a world of business and manufactures in which, to quote Leo XIII, the lot of the working man was but little better than that of a slave. The firm hand of Government, laid for the first time upon conscienceless owners, can prevent a repetition of the horrors in the mines of Pennsylvania, West Virginia, and at Cripple Creek. The civil authority is at last realizing that there are rights more sacred than the right to hold property, and that the primary function of government is to exercise due control of all the agencies in society so as to do justice to all, and to show favor in particular to the needy.

How these laws will operate remains to be seen. They are not automatic. Lacking wise and honest directors and conservators, and the full cooperation of all whom they affect, which means every citizen and corporation in the country the estate which awaits us may be worse than that under which we now groan. In the meantime, it is the duty of every citizen to work with the Government for the common good, and of all Catholics in particular, to beg Almighty God that those whom we have chosen to direct and guide the affairs of the State, may be endowed with wisdom and courage for their difficult task.

Lawyers and Racketeers

ONE of the neatest commencement addresses that has come to our notice was delivered by Thomas F. Conway, formerly Lieutenant Governor of New York, to the graduates of the Albany Law School. Mr. Conway chose to speak on the industrial depression, but he did not confine himself to generalities.

Corporations and networks of subsidiaries, affiliates, and holding companies, are responsible for the economic plight in which we find ourselves. These branches are unified, said Mr. Conway, by interlocking directorates, neither needed nor created to serve the public. "On the

contrary, they are effective instruments for the exploitation of the public." Then, as if realizing he was reading an old story, Mr. Conway turned to a new chapter.

Asking how these corporations had been able to keep within the law while preying on the public, Mr. Conway turned to his own profession. No important step could have been taken in the creation or operation of this jungle of corporate entities "without the aid and advice of some outstanding member or members of the bar." While not all lawyers had been anxious to lend their aid to the promotion of these nefarious schemes, some members of the bar "were always ready to give their services to the very forces that have caused most of our troubles."

The indictment is serious, and in our judgment the bar as a profession must meet it. It will never be met seriously, so long as the bar, or a considerable portion of it, refuses to recognize higher standards of morality than those which are embodied in the statute law. An act can be harmful to individuals, and can inflict grave injury on the community, and yet remain in the catalogue of acts not forbidden by the civil law. We admit the existence of perplexing border-line cases in the practice of every lawyer, but Mr. Conway's condemnation does not refer to these. He was speaking of cases which every man of common sense must recognize as within the strict letter of the law, and, at the same time, harmful to the common good.

The lawyer whose dubious practice is restricted to the criminal courts is not the chief offender. The great corporation lawyers, men reputed to be at the top of the profession, have done the profession, and the country, infinitely more harm.

The Bishops in Germany

THE newspapers of June 12 published accounts of attacks by the Nazi on Catholics in Munich, and of affronts offered the venerable Archbishop of that city, Cardinal Faulhaber. If these reports are true, it is surely incumbent upon the Government to disavow these shameful proceedings, and to take measures to prevent their recurrence. Since, however, the American correspondents in Germany are not remarkable for their ability to see facts and record them, it will be well, in the absence of better information, to withhold judgment.

On the same day the dispatches also carried extracts from the Pastoral Letter of the Bishops, issued on June 11. The Bishops express their willingness and their desire to cooperate with the State, and the hope that many of the events of the last few months, "incomprehensible from the Catholic viewpoint," will prove in the event to be only the dregs of a process of fermentation, and that henceforth justice will be done to all. The Bishops are in harmony with the idea of a united German nation, but they protest that "exclusive emphasis on race and descent in determining membership in the national organism leads to injustices that oppress the Christian conscience."

It was only to be expected that the Bishops would strongly condemn the idea of a national church, combin-

ing in one State body the various religious organizations. They are Germans, but they are also Catholics, and in both capacities they disavow "any attempt to loosen our adherence to Christ's Vicar on earth, the Holy Father in Rome, or to create a national church, independent of Rome, as an intolerable aggression." These attempts are an abuse of authority, which no Government mindful of its duty to respect justice can undertake. The Bishops are ready to support all legitimate authority in the State, but they assert that this authority must be kept within due bounds: "The Church can uphold the State only when the freedom she needs, according to her nature and her work, is granted to her. The Church is a holy, self-contained, and independent society, receiving her charter not from the State, but from God."

In brief, what the Bishops vindicate is the right of the Church to continue its Divine mission, freed from the shackles which the State would put upon it. It has always taught obedience to legitimate authority in the State, but at the same time it has always fought tyrants attempting to encroach upon its rights or upon the rights of the people.

Catholics the world over will pray that the hopes of the German Bishops for peace in their day and country will be fulfilled. But in the event—the unlikely event, we trust—of another *Kulturkampf*, we are confident that the Catholics of Germany will once more present to the world a glorious example of fidelity to Christ and to His Vicar.

Ways to Peace

THAT some of the statements made by Norman H. Davis at the Geneva Disarmament Conference have met with sharp criticism in this country was to be expected. Even among men who sincerely desire to remove the obstacles to international peace, there is dissent as to the means which will most quickly effect the purposes entertained by all lovers of peace. In this as in every international gathering in which the United States has taken part, the status of the American representative has been questioned, not only by foreign delegates, but at home. It has been said that since his authority is no higher than that of any intelligent observer, no serious importance can be attached to his acts. Others, particularly in this country, seem to think that his authority is broad enough to enable him, should he think proper, to commit the United States to obligations on which only the Senate can properly enter.

Much of this criticism can be traced to men whose partisan political interests are far removed from thoughts of peace. Part of it, however, does represent genuine solicitude that what is left of the constitutional provisions regulating our intercourse with foreign nations be jealously guarded and preserved. We respect that criticism, but we think that the fear which inspires it is quite without cause. Like his predecessors in similar conferences, Mr. Davis is quite without power to sign any treaty, or to commit the Senate to the loss of the least of its powers in connection with treaties. Mr. Davis is well aware of

that fact, and it is inconceivable that the other delegates are ignorant of it.

Yet the American delegate is not a mere observer. While he does not represent the United States in a constitutional capacity, he does represent the Administration. What he says and what he does will be directed by his knowledge of the plans of the Administration, and of the Administration's power to secure favorable consideration for them from Congress. Thus, although he acts in an unofficial capacity, he draws authority from the fact that he is an accredited representative of the President. A strong and resourceful President, through his power of initiating the treaty, may be able to force the Senate to come to his terms.

However, the Geneva Conference has not yet reached the stage of drawing up treaties. It is quite possible that this stage will not soon be reached, but that does not mean that the Conference is wasting time. Putting the case on its lowest basis, it is better for the nations to gather to discuss peace than to discuss war. If the Conference does nothing else, it will stimulate in all countries a real desire for international peace, and that is an end well worth working for.

Note and Comment

A Tragic Dependence

IN the recent inquiry before the Senate Banking Committee, the following exchange took place between Senator Huey Long and Thomas A. Lamont:

SENATOR LONG.—Then a statement made by a member of the United States Senate naturally made no impression on you?

MR. LAMONT.—Any statement made by a Senator of the United States that was founded on anything approaching the facts, would, of course, have made the greatest impression on me, and I would have great respect for it. But a statement without the slightest foundation in fact would have no effect upon me.

Sir Josiah Stamp, the noted British economist, is not a Senator of the United States; but he makes an impression when he offers his views, as he did on June 7 at Duke University, as to what is at the root of our economic troubles. For he presumably knows the facts. Materialism, said Sir Josiah, meaning material prosperity, "is critically and tragically dependent" upon morals. For business success, whether in England or America, he continued, "it is therefore essential, not so much that their people be better business men, better economists, or better technically equipped as that they must have yet more character, more stability and more moral purpose in life." This cannot be achieved, in Sir Josiah's view, without "an attitude toward life and a philosophy of life, in other words a religion, which is an essential part of judgment in human affairs." No matter how abstract the specialty, bacteriology or paleontology, for instance, it loses its value unless put in contact by religion with human affairs. The universities, moreover, cannot be satisfied with mere "proficiency and erudition." They must teach "the power to appreciate distant facts, the power to distinguish

truths from half-truths, the power to classify facts according to principles, in fact a higher education than proficiency in any one field of human thought." Further investigation will reveal to Sir Josiah that both of these ideas are basic to Catholic universities.

Convention Time Again

THIS is convention time. Just about now we hear of the meetings of the American Catholic Philosophical Association at San Francisco, the Catholic Hospital Association at St. Louis, the Catholic Press Association at Chicago, the National Catholic Educational Association at St. Paul, the National Catholic Alumni Federation at New York. In these five great cities, spread clear across the country, the general public will learn much of the intellectual, social, educational, and charitable work of the living Church. Catholic leaders will meet once again to hail their fellows in their own line of endeavor, to discuss their plans and difficulties, and to hear from members of the Hierarchy practical words of advice and encouragement for their efforts to advance the Kingdom of God on earth. For them, and for the Catholic public, and even for non-Catholics, these various meetings will bear great fruit. But how much greater would it be if Father Garesché's suggestion, made in a recent article in these columns, were adopted, to have, at least every two or three years, one grand meeting all at once of all these conventions in one place, as the Germans do in their Catholic week (*Katholikentag*)? Each group would garner information and inspiration from the others, and the evenings could be devoted to great mass meetings, at which nationally known speakers would talk to the country as well. The idea is recommended to the committees on resolutions of the various conventions.

Alumni Convention

THE convention of the National Catholic Alumni Federation this year will be one of greater importance to our Catholic graduates than perhaps any previous one. In former years the sessions have been rightly taken up with matters of the proper organization of alumni associations, for our Catholic colleges and universities had fallen far behind secular institutions in organizing their alumni. The Federation was intended to be, and has been, a powerful agency in arousing college authorities to the necessity of a strong alumni body and in showing them by the example of other colleges how this can be done. With this year's convention it now enters on a new era. By his insistence on Catholic Action the Pope seems finally to have awakened the Church in this country to the need of the laity taking an active part in the apostolate of the Hierarchy, and the participation of our educated laymen is a thing much to be desired. Beginning last November, in a series of regional conferences the Federation started a study of the Encyclicals of Leo XIII and Pius XI on the social order, and after many round tables and conferences during the winter and spring will come to the convention with

a social-economic program which it will be ready to discuss and present to the country as a definite platform based for the present emergency on the principles of the Encyclicals. The convention will be held at the Alumni Center, in New York, at 120 Central Park South.

Voltaire in New York

THESE editorial offices have lately been deluged with publicity releases concerning a new association just formed to glorify the life and works of that hoary old free-thinker, François Marie Arouet de Voltaire. Dr. Richard Burton, a lecturer at Columbia, as corresponding secretary of the new body seems to be responsible for the publicity, and his outpourings, while less than ingenuous, sufficiently betray the animus of the movement. Apparently the "prince of mediocrities" is to be celebrated less for his conservative social leanings in a pre-revolutionary France than for his attacks on the Catholic Church, which Dr. Burton persists in calling merely by the name of "the State Church of his time." We are told that "again and again Voltaire was confined in the famous French prison, the Bastille, for his attacks on the clergy and the State Church of his day," though it is well known that his imprisonments were for his incorrigible libels on private lay persons. However, says Dr. Burton, "the broad-gauge members of the cloth would applaud his efforts to purify the once corrupt ecclesiasticism of his time," Dr. Cadman and Dr. Fosdick would recognize him as a fellow, and "he is now seen by enlightened minds to be a believer in both man and God." Man he certainly did not believe in, and his God might suit Dr. Fosdick, but certainly not Dr. Cadman. But the point of this note is that the "principal member" of the advisory board is Dr. Frederick B. Robinson, President of the College of the City of New York. The taxpayers of the city will be interested in this activity of one of the city employees.

A Public Pen for Sunbathers

NOW that the beaches and swimming holes are being warmed by the sun's radiant rays, the question of costume twists itself into an interrogation point in the minds of the sedate and thoughtful, no less than in the giddy minds of the thoughtless and the irresponsible and the faddists. The authorities who regulate decency on the public beaches are put to it to preserve a modicum of covering on the bathers; fashions and fashion makers have turned the trend against them. Parents and pastors and people of finer instincts, both for supernatural and purely natural reasons, are in violent opposition to the lessening of the shreds that enclose the bodies of the bathers. But the lessening towards nothingness goes on apace. It is but a step from the present practice to that advocated by some 10,000 petitioners in Chicago, led by Arne L. Suominen, a naprapath. (Napron means apron). This Arne, a drugless healer, athlete, and alleged Communist, petitioned the park commissioners last year

to build an enclosure on the Rogers Park beach for nudists. This year he renewed his request to the Lincoln Park Commissioners. Last year, the petition was refused because of the protest of the residents of the district. This year, the commissioners allege other reasons against the proposal. One of the commissioners voted against it for esthetic reasons, hilariously, connected with the human form. Another pointed out legal reasons, namely, the use of public property for a selected group. But "the chief reason we turned down the petition," said Alfred D. Plamondon, president of the Board, according to the *Chicago Tribune*, "was the cost of the stockade. It would have had to be of lumber absolutely free from knotholes, the most expensive grade. Furthermore, to prevent an epidemic of peeping Toms on the skyscraper apartments bordering the park, the stockade itself would have had to be a skyline affair." This is not humor. It is not skittishness. This is true Chicago seriousness. It is symptomatic of our rapidly developing national madness. God and morality are slipping away into the deep waters and are being submerged; and sea demons are rising from the depths and parading in the sun.

Watch the Wages!

IF any proof were needed that a social revolution is taking place in this country, the feverish activities of nearly every industry these days would give it. They are all meeting for the purpose of enacting a code of practice that will meet the Administration's approval and so enable their constituent units to qualify under the National Recovery Act. Foremost in their mind seems to be to crush by united action the unfair trade practices that by common consent have brought the country to its knees. Now chief among these unfair practices is low wages. It is these which have allowed swollen fortunes to accumulate, and that have retarded the purchasing power of the mass of workers. Worse than that, though, they have constituted a very unfair advantage in competing for contracts to those companies which pay low wages over those which pay decent wages. In every code of industry, the Government must insist that a uniform wage be adopted as the only way to crush unfair competition as well as to insure decent living conditions for the worker.

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Shall the People Sing at Mass?

JOHN LAFARGE, S.J.

THE title of this article has been rather adroitly worded. I might have asked: will the people sing at Mass? Or: can they sing at Mass? or: may they sing, or: should they sing; or might they, could they, won't they sing? "Shall," besides being the most aristocratic of the auxiliary verbs, is also the most inclusive; so the reader will kindly understand that our question is will, must, can, should, might, or ought, according to what you think is the vital issue. But the plain fact is that the people, in the English-speaking Catholic congregations of the United States of America, *do not* sing at Mass. Yet in other times they *did*; and in other countries, where the people are less educated, even musically, than with us, they *do* manage to join vocally in the Divine Sacrifice. And according to the mind of our Holy Father Pope Pius XI, all Catholics both can and should.

In his Encyclical on the Liturgy and Gregorian Chant, dated December 20, 1928, but promulgated February 2, 1929, Pope Pius XI published eleven ordinances relative to that subject. The ninth of these ordinances reads as follows:

In order that the Faithful shall share more effectively in the Divine Sacrifice, Gregorian chant should be restored to the use of the people in those matters which appertain to the people. And it is indeed most necessary that the Faithful should not be present at the sacred ceremonies like mere outsiders or speechless bystanders; but should be deeply affected by the beauty of the liturgy. Likewise when processions take place, with the clergy and religious societies in regular formation, the people's voices should alternate with the voices of the priests or of the choir (*schola*), according to the established norms. If this is carried out successfully, it will not occur that the people are not heard at all, or that they answer the general Latin or vernacular prayers by just some sort of indistinct murmur.

If this is the Pope's desire, why then is it not fulfilled? I know no question more frequently asked by educated Catholic laymen. Most of our intelligent Catholics, young and old, feel the need of participating outwardly as well as inwardly in the services of the Church, particularly the most sacred and vital of them all, the Holy Mass. Rather they feel that they will participate better inwardly, with more devotion and fewer distractions, if they can also take part outwardly.

Occasionally, of course, some voices are raised in dissent; the argument being that the people of Ireland kept a supreme devotion to the Holy Mass through the centuries, with little or none of such outward participation. They communed in silence with the Divine Victim, and grew spiritually strong thereby. Or they were content with just praying the Beads. Countless instances of souls grown saintly on such a practice may be alleged. Nevertheless, such an argument merely proves the fervor and supernatural Faith of the Irish. They stuck to the Holy Mass through intolerable persecutions and were gloriously rewarded by God for doing so.

But because brave men practise their religion on the battlefield in time of war, hearing Mass in dugouts or

ruined barns, is no reason why when times of peace are come, they should continue to deprive themselves of spiritual aids. Souls that are content with the stark essentials in time of persecution need more than those stark essentials when living through the years of peace, seduced by the world's glitter and lilt. If we adopted that line of reasoning, we should continue to say Mass in the catacombs, or offer the Sacrifice with a chaplain's kit in the open fields. It is the souls who have waxed close to God on a starvation diet of externals who break forth in joy when the Church can unfold her vesture of beauty before them. The most moving celebration of Mass I ever knew was when the new chapel was opened in 1911 at the City Home on Welfare Island, in New York City, and dozens of the helpless, paralyzed inmates were wheeled before the sanctuary, to witness after years of deprivation a solemn liturgical service of the Church.

No; I believe that our Catholic lay men and women, especially of the younger generation, long for such a restoration. They wish not to be mere "speechless bystanders" at Mass, but to feel and know they are outwardly active, and that their activity is related to the great Act that the priest is performing in Christ's name at the altar.

What, then, is the trouble? I believe it is largely due to two misconceptions, one as to the *practicability* of singing at the Mass, the other as to the *motive*.

The opportunity that the Church offers to the laity is simple and practical. The only difficulty connected with singing the Responses and the Common of the Mass, that is to say the Kyrie, Gloria, Credo, Sanctus, Benedictus, and Agnus Dei (certain of which drop out on occasions), is the pronunciation of the Latin. Though this is harder for the English-speaking than for the French, Italians, and Spaniards, it is, after all, merely a matter of practice. The phenomenon that our wills and shalls and won'ts are concerned about is that our educated Catholic congregations, our high-school and academy and college graduates, do not succeed in singing the Mass. And voices are silent in the pew that whirl up and down the scales in the choir loft.

The Gregorian that the Church provides for the Common of the Mass, which is the unchanging part to be sung by the populace, is of the elementary, syllabic character. The proof that the people, even if not musically gifted, can learn it, is found in the fact that countless congregations in Canada, in mission countries, and in different parts of Europe, do learn it with a modicum of instruction and practice, particularly when they begin in the school. To convince yourself of this, take a little motor tour this summer along the Gaspé Peninsula, in the Province of Quebec. There are also simple, unison settings for the words of the Mass which are enough in the spirit of the Gregorian to serve as an occasional alternative. You can hear those in the Cathedral at Dubuque.

The changeable sung parts of the Mass, or Proper (Introit, Gradual or Tract, Offertory and Communion antiphons, which should never be omitted), may be recited in monotone by the choir, if the figured Gregorian of the liturgy is too difficult of acquisition. Even the humblest country parish can muster up two or three young men who by a little diligent study can master the art of chanting the Latin of the Proper. As for our more exquisite gatherings, if one quarter of the energy that the choirs put into preparing elaborate musical settings for the Common of the Mass (which the people themselves are supposed to sing) were expended on learning the figured setting of the Proper, we should have perfect achievement.

Why, then, asks Bishop Schrembs of Cleveland, have we no communal singing in our churches? At Lourdes, said the Bishop in a recent address, he heard 60,000 pilgrims singing the Credo of the Mass. "7,000 railroad workers who came in cattle cars were singing their Credo. If they could do it, why not we? We boast of our education; we boast of our spirit of progress, then why can't we sing the Credo, the great Act of Faith?" If children can sing it, why not grown people?

Many years ago Bishop Schrembs was crossing the ocean with the famous orchestral conductor, Walter Damrosch. Catholic worship, said Mr. Damrosch, "is the most glorious thing in all the world. The opera is nothing compared with a High Mass. I never could understand why the Church in this country could tolerate such abominable singing, if you dare call it by that. You have the most wonderful music in the world: the Church's own music that is 2,000 years old and you have thrown it on the junk pile and you have robbed your people of the privilege of community singing which is the one thing that gives enthusiasm to the heart."

We can answer Mr. Damrosch. The trouble is not with our people, nor is it with the music they are required to sing, which is simplicity itself. We have lost the religious motive for singing. There is the heart of the difficulty. When the responses and the choral settings for the Mass were removed from the floor of the churches to the choir loft, the religious motive stayed behind, and withered away. If the people are again to participate in the Mass by communal singing, the religious motive must be restored as well.

The priest's chant—the true solo singing in the Mass—has been retained, precisely because it was inseparable from the religious motive. No one finds it strange, or uncouth, or boresome, that the priest continues to chant the Preface or the Pater Noster in the simple, age-old melody of the Liturgy. No one suggests that the celebrant shall turn a tune at these solemn moments, or ask for a violin accompaniment. Even in rococo's heyday operatic-minded Mozart jubilated over the nobility of the priest's Mass melody. For our people to sing in common, their song must be prayer. They will sing as a form of prayer. In other words, the singing of the responses and the Common of the Mass by the congregation will be itself an act of worship: not an adornment *added to* worship, like

flowers upon the altar, or an organ accompanying the choir, but *worship itself*.

I believe that once our Catholic people grasp the notion that the singing of the Mass is itself one of the noblest of all "devotions," there will be no holding them back. Catholics do not balk at devotions, no matter how laborious or fatiguing. If they hesitate at this devotion, it is because it has not been explained and cultivated for them as a devotion. In our country churches, the choir is a social affair, when conducted by grown folks, and a proverbial breeding ground for social dissensions. In our city churches, the choir takes on a professional character: a lovely adornment, that you admire and pay for. And if the children sing, well, it is good for the children and edifying for the grown-ups; but not part of every man's inner life.

Is it impractical, then, to develop the communal singing of the Mass as a manifestation of our Faith and of our love for God? Bishop Schrembs urges that we answer at least the responses of the Mass: *Et cum spiritu tuo; Amen; Per Omnia*, etc. "Answer that cry from the altar," is his idea, "instead of letting a few straggling voices in the choir do it for you." There is a beginning; and our main point is to make a beginning. But I believe we can do much more. The remarkably generous response given by the clergy and people of the Archdiocese of St. Louis to Archbishop Glennon's recent Pastoral on the liturgy and church music shows the latent desire for a restoration.

Let us banish from our imaginations the bogey of "congregational singing," the uncomfortable specter of a weary Assistant marching up and down the middle aisle of the church, hymn-book in hand, and vainly trying to exorcise the mute demon from his bewildered congregation. "Come on, now! Once more; after me: 'Bring Flowers of the Fairest . . .'" Let us begin *not from the musical, but from the religious angle*. The people should be instructed in the liturgy and in religious chant along with Christian Doctrine, says Pope Pius XI in the tenth ordinance of the Encyclical above quoted. Associations should be formed, he observes, and societies for the restoration of the chant.

The best beginning for communal singing of the Mass can be made in small, closed groups, where the members can work together, under a few leaders, and worship together on successive Sundays. Small country parishes can accomplish results more easily than the large and interrupted congregations in the cities. Sodalities, college and high-school groups, Holy Name organizations, can develop this sacred custom. A few leaders in such a group who thoroughly understand what is required can readily propagate the idea. The restoration of communal singing is not coming, as I see it, by pronouncements from on high, nor by vast mass movements at the beginning. It will come from numerous small groups who will penetrate themselves with the understanding of the sacred liturgy, who will long to do something for the honor and glory of the Eucharistic Christ, who will undertake the humble task of learning the Latin and the chant as a

labor of love, which will become a resource and even a recreation as they grow more proficient.

Father Garesché, in last week's issue, dwells on the advantages which will accrue from periodically holding our various annual society conventions in some one place, to avoid wasted effort and expense. What a heightening of solemnity and devotion for such gatherings would be a

communal participation in the Mass! Here is an outward, visible, and audible act that Catholics of all nations, races, and languages can join in offering to God. What a manifestation of the Church's unity! What an inspiration to the love of God! What a truly Catholic thing: *una voce dicentes*, singing with one voice, like the blessed spirits above! Are we too feeble to accomplish it?

Is There an Anglican Schism?

H. C. WATTS

THERE is an opinion held by many Catholics, who otherwise are well informed, that King Henry VIII of England founded the Church of England, and, by consequence, the Protestant Episcopal Church and the several other episcopalian ramifications that go to make up the Anglican communion throughout the world. The interests of accuracy demand, however, that it be made clear that Henry VIII did nothing of the kind. For that matter, it is doubtful if the Church of England was ever founded at all, in the sense that the Salvation Army or the Methodist Episcopal Church, or any of the other Protestant sects, were specifically founded. Perhaps it is nearer the facts to say that the Church of England was "established" or legislated into being by Acts of the English Parliament.

Henry VIII was a gross, a sensual, and an extremely unpleasant sort of person. He was also a brutal husband, a wife murderer, and a most conscienceless robber. Also he was a bad Catholic, for which he was excommunicated by Pope Paul III; and Catholics need not be reminded that the Popes excommunicate only their own spiritual subjects.

But while Henry VIII was an unfaithful Catholic and an apostate to boot, it is quite a different matter to say that he founded any church at all. It is true that he bullied a packed Parliament and a subservient Convocation into making him by statute Supreme Head of the Church—in England and Wales, not in Scotland. And the blessed English martyrs who refused to subscribe to this new, absurd, fantastic, unheard-of title were put to death for treason, a treason that was specially invented to cover the occasion. Under the headsman's ax the passion of the martyrs was short and sharp. But there was a worse form of public execution meted out in England to those who were accused and convicted of heresy, for the punishment of such heresy as denying the doctrine of Transubstantiation was the lingering death of being burned alive at the stake. And the denial of any of the Six Articles meant condemnation to the heretic's death.

By a series of Acts of Parliament, which were inspired by malice as much as by material greed, Henry VIII succeeded in cutting off his kingdom completely from communion with the Apostolic See. But although after the completion of the breach with Rome there was the lacking of the Papal Bulls for episcopal consecrations, the Bishops of the Church in England were in the validity of their orders Catholic Bishops, except the mysterious

Barlow, a renegade Augustinian, who seems to have become a Bishop without there being any record of where, when, or how he was consecrated. It is more than probable that on his death bed the unhappy Henry VIII repented of his terrible wickednesses, or signified some desire to make amends. He left bequests for Masses for the repose of his soul, though it seems that the bequests were diverted and the Masses were never said. And after his death, his ending was as the ending of Jezebel.

The things that happened between his death in 1547 and the year 1554 belong to history, in whose pages they may be found. But on November 30, 1554, after all the anti-Papal legislation passed in the twenty or so years previous had been repealed by Parliament; after Parliament had made its humble supplication and the two Common Prayer Books of Edward VI had been abrogated; Cardinal Reginald Pole, as Legate of the Holy See, with Queen Mary and the King (Philip of Spain) and the Parliament kneeling before him, absolved the English nation from the sin of schism with a complete release from all ecclesiastical censures, and reconciled Church and the people to the Roman See.

The greatest significance of this event is that no new church had been founded. A legatine act commissioned by the Pope, and performed by Cardinal Pole, was sufficient to absolve the English from schism or a condition of separation, and restore them once again to the state of communion with the Roman See, where they properly belonged and of whose jurisdiction they were a part. Secondly, if any sort of English church had been founded by Henry VIII, then that "church" came to a complete end at the moment when the formula of absolution and reconciliation was pronounced. Thirdly, there was a real and true reunion between the English Church and the Apostolic See, from which the English had been schismatically cut off.

So Henry VIII's church, if such a thing existed as a separate entity, was ended forever on November 30, 1554.

In the seventeenth century a Church of England Bishop of Gloucester, and in the twentieth century a Protestant Episcopal Bishop of Delaware, were received into the bosom of the Catholic and Roman Church. The condition under which both were received into the Church was that of laymen. In the twentieth century also the Jacobite Archbishop Mar Ivanios was received into the bosom of the Roman Church. But he was received as an Archbishop, not as a layman, made his profession of faith, and

was reconciled to the Roman See, and sent forth by the Supreme Pontiff to minister in the Catholic Church as an Archbishop. How may we account for the difference in these two prelatial submissions? The difference is that the Jacobite prelate was an Archbishop in valid orders, whilst both the Anglican prelates were possessed of orders that were not valid, passing over from a state of heresy.

In the year 1559, that is, five years after the reconciliation and reunion with Rome, the Church in England was still Catholic and in communion with the Apostolic See. There will be no misunderstanding of the position if it is stated that the Church in England at that time was Roman and Catholic. But it was a widowed Church, for Reginald Pole, Cardinal Archbishop of Canterbury, had died in November, 1558, only a few hours after the death of Queen Mary Tudor.

It was to this Church, ruled by a Catholic hierarchy and in full communion with and dependence upon the Holy See, that Elizabeth offered for acceptance her Act of Uniformity, which revived all the ecclesiastical (and consequently anti-Papal) legislation of Henry VIII, forbade the celebration of Mass, and brought in the Protestantized Common Prayer Book of Edward VI. The Archbishop of York (the See of Canterbury being vacant) and the diocesan Bishops, numbering with some of the higher clergy and university heads about 190, refused to subscribe to the Act of Uniformity or to accept the Queen as Supreme Governor of the Church—which was the supreme headship under another name.

The Bishops and clergy resigned their Sees and their benefices. Some withdrew to the Continent, some were seized by royal warrants and placed under imprisonment. The Church in England thus consisted of a large number of lay folk, many of the Catholic parish clergy, but without any Bishops. It was a flock without any shepherds and cut off from the help of the Supreme Pastor.

But Elizabeth was determined to continue an hierarchical order, and by means of the *congé d'écrire* or permission to elect, she issued letters to the cathedral chapters to proceed to the choosing of her nominees. In this manner Matthew Parker, a married man, was elected Archbishop of Canterbury, and was consecrated by Barlow, who had himself never received episcopal consecration, assisted by three co-consecrators whose orders were invalid and who as heretics had fled the country during the reign of Mary Tudor. The other Sees, whose canonically appointed Bishops were living either in exile or were deprived and in prison, were filled by other nominees of the Crown who were designated under the titles held by the exiled and ejected Catholic titulars.

A whole new episcopate was formed and, as a consequence, an entirely new church organization came into being, not founded so much as established and legislated into being, and confirmed by Acts of the English Parliament in the use and enjoyment of the patrimony of the Catholic Church. All its chief pastors were new, and they derived their authority from the Crown. It is important to remember that the Henrician episcopate was, until 1535, consecrated by mandate of Papal Bulls, though

the later Bishops, who were in Catholic episcopal orders, were by force of circumstances and the enactments of law consecrated without Bulls. But even the perjured Cranmer was obliged to take the oath of obedience to the Pope at his episcopal consecration, although he never intended to observe that oath.

It needs no great perspicacity to understand that the Church of England established by the Act of Uniformity in 1559 bears no resemblance whatever to the Church under Henry VIII. The Elizabethan Church can be called a schism only insofar as its bishops had intruded themselves into Catholic Sees whose lawful incumbents were still living. In its formularies, its liturgy, its organization, it was an heretical body; and its bishops, who were consecrated according to the defective and invalid Edwardian ordinal by persons who were avowed heretics, had never as bishops been in communion with the Apostolic See. It is thus a misuse of language for the Anglicans, either then or now, to speak of *reunion* or of being *reunited* to that to which they had never been united.

This aspect of Anglicanism is thrown into prominence just now as the centenary of the Oxford Movement or Catholic revival in the Anglican Church is being commemorated this year. This return to a Catholic outlook and a Catholic observance in public worship is considered, by some of our separated brethren, as one of the proofs that the Anglican Church is part of the Universal and Catholic Church. But this revival of certain Catholic externals of worship proves only one thing—that it may quite legitimately be spoken of as a “revival.” For Matthew Parker, Queen Elizabeth’s first Archbishop of Canterbury, did order the use of vestments and other ceremonial adjuncts in the newly established Church of England, though the rising tide of Puritanism soon swept away even these outward relics of the old and proscribed religion.

It is no more than reasonable that the decision as to whether the Anglican Church is part of the Catholic Church or not should come from one who has the highest right to give that decision—the Supreme Pontiff of the Universal Church. In 1554 Pope Julius III commissioned his legate, Cardinal Pole, to receive back the English and their Church from schism into Catholic communion. Except in the case of those clergy who had received defective orders, it was a simple process; as simple as the reconciliation of Archbishop Mar Ivanios recently. But with the Elizabethan Church it was another matter. In his Bull “*Apostolicae Curiae*,” Pope Leo XIII declared the Anglican Church to possess no valid orders at all.

There can thus be no Anglican schism. For the Anglican Church is an heretical body established by the English Parliament in 1559 on the negation and denial of catholicity, deriving its hierarchy from an episcopate that never was in communion with the One, Holy, Catholic, and Apostolic Church. This is the unchanging position of the Holy See and of all those in communion with it. Even at the least, it raises a solid doubt for the sacramental validity of Anglican orders, and forbids any conscientious person from exercising them.

Government Competition with Private Industry

FLOYD ANDERSON

THE subject of Government in private industry is one that has been debated for many years, with reason on both sides, until one limits the types of industry into which the Government should and should not intrude. Most Catholics agree that the Government should, for instance, take over the munitions trade and not leave it in the hands of those individuals whose only interests are those of increasing their business—which can only be done by encouraging or even sponsoring armed contests in all parts of the world. Father Patterson, in his article "Disarm the Munitions Makers!" in the issue of AMERICA for June 3 cogently pointed out the dangers that beset us through the activities of "the secret international"—the munitions makers.

But just as there is a field of business into which the Government should enter, there is also one into which it should not—that of the small private enterprise or business, which can be more economically run by individuals. As Pope Pius has said in "Quadragesimo Anno":

The State should leave to these smaller groups the settlement of business of minor importance. It will thus carry out with greater freedom, power, and success the tasks belonging to it, because it alone can effectively accomplish these, directing, watching, stimulating, and restraining, as circumstances suggest or necessity demands.

A recent report by a special committee of the House of Representatives testifies to the need of considering in the United States Government the measured wisdom of the Pope's statement. This committee was formed to investigate "Government competition with private business" and all other questions connected with it which would assist the Congress in planning any remedial legislation that might be necessary. That the scope of the investigation was broad will be realized when it is known that the typewritten record consisted of thirty-seven volumes, to which must be added six volumes of "valuable exhibits and formal statements." Some 625 witnesses were examined, representing over 225 lines of competitive industrial activities.

And the net result of the committee's investigation may be compressed in these words of Pope Pius:

Social charity should be, as it were, the soul of this order and the duty of the State will be to protect and defend it effectively. This task it will perform the more readily if it free itself from those burdens which, as we have already declared, are not properly its own.

The committee's term for this Government competition was "once a bureau, always a bureau." And this has become more manifest since the World War, due to Government departments (originally formed for emergency purposes) reaching out for new functions, so that they might have a reason for their continued existence. It was the expansion of "certain productive and commercial War-time operations," as well as the "overreaching zeal" of bureaus to retain authority and prestige and to emphasize the necessity of their continued existence.

Various organizations protested about Government competition, and one of them listed the following industries in which it claimed that "active and unfair" Government competition existed:

Agriculture	Animal and fowl feeds
Amusements	Fruit and vegetable shippers
Architecture	Furs
Banking	Grain trade
Baking	Ice manufacture
Livestock	Laundries
Ship chandlery	Mechanical shop and marine work
Printing and binding	Shoe factories
Brickmaking	Wool industry
Canning	Dairy farming
Brush and broom manufacture	Engraving
Canvas products	Envelopes and stationery
Cement dealers	Explosives
Chemicals	Express industry
Clothing	Furniture dealers and manufacturers
Coal business	Fertilizer products
Coffee importation	Gasoline and oils
Contracting	Hotels and restaurants
Cotton industry	Saddlery and harness manufacture
Creameries	Insurance
	Lumber

The Committee describes Government operations in private business as reaching "a magnitude and diversity which threatens to reduce the private initiative, curtail the opportunities, and infringe upon the earning powers of tax-paying undertakings while steadily increasing the levies upon them." As Pope Pius says: ". . . it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish."

One slight example may serve to emphasize this wrong. Most people would consider Government competition in music a rather laughable matter. The musicians' organizations, however, do not. They have been hard hit by the radio, by the talking and singing pictures. And so the American Federation of Musicians complains that the War and Navy Departments allow civilian individuals and organizations to use their 145 bands for private purposes, competing with civilian musicians. They also claim that these bands play at "private balls and card parties, cabarets, hotels, and amusement parks, automobile, horse, and flower shows, football and baseball games, outings and other functions of city and rotary clubs, church affairs, and fraternal balls and banquets;" and also "that the Army, Navy, and Marine Bands make annual tours by arrangement with private booking offices, which are paid just as they would be for any commercial feature."

And just to make their case a bit more conclusive, they introduce into the record the case of the Marine Corps band in Brooklyn, N. Y. They show a letter, sent out as official business in a franked envelope of the Marine Corps, signed by the first sergeant in charge of bands, and directed to the local Democratic club, informing them that

"My band is capable of rendering any form of music for any occasion required, such as parades, concerts, weddings, etc." ; and also adding that the rates, for the work performed, are "exceptionally moderate."

To take a more serious complaint, the National Association of Manufacturers held that the Government was unfair in its methods in both direct and indirect competition, as evidenced in four ways:

By production in which the department submits an "estimate" in competition with the responsible bid of a private producer.

By the sale of Government-produced or purchased goods under circumstances which limit or substantially prevent competition by private producers, as for example, the sale of stamped and printed return envelopes and wrappers by the Postal Department. . . .

By the maintenance of competitive service as in the production and sale of power, light, or transportation.

Indirect competition, by public production for the Government account of articles otherwise purchaseable from private producers, but for which they are not permitted to bid; as . . . through the practice of enlarging interdepartmental service and production as a substitute for private production and service hitherto employed.

An example mentioned is the Government's method of cost finding. The private producer must make a bid, guaranteed under bond, subject to penalty, against an estimate which is "nothing more than a hypothetical determination of probable production costs by a competing Government agency." But this estimate is not based on the same elements of cost as the private bid. For instance, it has no insurance, taxes, interest on invested capital, and usually no allowance for depreciation or depletion. Under-estimates, or losses from bids, as well as fire or risk losses, are covered by deficiency appropriations. The private bidder thus has small chance of securing a contract, and often after the work has been done by the Government agency, the actual costs are found to be larger than its estimates, or even the bid by the private producer, and the increased cost is added, "obviously, to the burdens of the taxpayer."

Another organization which appeared suggested that if the Government abided by the Constitution—did "not engage in any form of business or service except for purposes limited to those clearly necessary in the proper administration of governmental functions which are pursuant to the provisions of the Constitution"—three benefits would accrue to the public: (1) increase in tax receipts from private enterprises; (2) substantial increase in savings in costs to the Government in obtaining goods and services from private enterprises; (3) "receipts to the Federal Government arising from the sale or lease of property and equipment no longer needed for productive purposes would amount eventually to a considerable sum."

The Committee began its hearings with certain general principles which they felt should control Governmental policy in this regard:

The Government, as it now exists, was conceived and organized for political and social control and activity. It was not vested with any economic functions beyond those essential to the proper exercise of its own functions (coining money, etc.). . . . The entrance of the Government into commercial and industrial undertakings, backed by public credit and resources and its military and civilian personnel, for the purpose of competing with the business estab-

lishments and the opportunities of livelihood of its citizens, is, therefore, in general, repugnant to our fundamental democratic institutions and aspirations . . . no constitutional authority exists whatsoever which would permit the Government deliberately to engage in business in any form which competes with and impairs the private business of its citizens, except for reasons of economy or fiscal and military expediency.

In concluding its report, the committee made many recommendations referring to specific Government functions, and in most part agreed with the spokesmen for private enterprises. It recommends that the Federal Government discontinue practices which are in competition with private business, although noting that "the agencies involved represent only a small part of the chain maintained by the Government which are engaged in competition activities with private business."

That President Roosevelt agrees with much of the committee's recommendations may be judged by his actions toward liquidating the Farm Board, and his proposals to do likewise with many other Government functions.

Meanwhile, it is interesting to note that the Federal Government, though its agent the Reconstruction Finance Corporation, has gone into partnership with the General Motors Company. General Motors will subscribe to \$12,500,000 of the capital stock of the National Bank of Detroit, and the R. F. C. will subscribe to an equal amount of preferred stock. Jesse H. Jones, a director of the R. F. C., according to the *New York Times*, "said the same principle will be followed in extending aid to other banks now operating on a restricted basis. . . ."

Might it not be appropriate to recommend to the attention of the directors of the Reconstruction Finance Corporation the report of this Congressional committee, which bears the lengthy title of "Report of the Special Committee Appointed to Investigate Government Competition with Private Enterprise, House of Representatives, pursuant to H. Res. 235"?

And also to suggest the directing of their consideration to "Quadragesimo Anno," that great Encyclical on the Reconstruction of the Social Order, especially noting that "it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish. . . ."

THESE THREE

There are in life's armory
Armors, one and two and three.
Steel-blue or silver for a choice
Or shining gold to make a heart rejoice.
He, who girds himself with steel,
The battle's wounds will scarcely feel—
Following his unglimmed Lord,
Faith is his unbroken sword.
He, whose armor's silver pure,
Will come through combats all secure—
Never in darkness blindly grope,
For, lo, his glowing shield is Hope.
The third is armor, oh, most strange,
Its beauty without rust or change,
But loud a warning cry,
Who chooses Love himself must die.

AILEEN TEMPLETON.

The Lost Village of Petra

LEONORA RAINES

OF the quiet towns of Mallorca, Petra, the center of farms, orchards, and windmills, leads. There are no autos, no street venders, no radios nor gramophones, no charabancs bringing tourists to break the calm of day. The village lives its life leisurely, and so unusual is the sight of a stranger among the few thousand souls that as soon as I left the little train from Palma and began to look up localities, all the children of the place surrounded and followed me. My reason for being there was taken for granted, as foreigners come only to pay a visit to Padre Serra's home, the native priest who established missions in America and founded San Francisco. Before reaching the marble statue of the friar, the Mayor, apprised of my arrival, appeared and offered to show me about.

Petrans are proud of their Mallorcan, whom they affectionately call "Padre Junipero," and know his history by heart. When I stopped to admire the beauty and serenity of the square in which his monument is placed, men and women gathered about to see what was happening, listening attentively to be sure the Mayor made no mistake in what he was telling me of their hero. The stone hut in which Miguel José Serra was born (in later life the priest changed his name to Junipero in honor of a companion of St. Francis) was almost demolished a few years ago when Petrans realized that such a spot might become a shrine. Razing came to an end and the stump of building exists, with glaring patches of new stone.

The wee house in which Junipero lived as a boy, and the loft in which he slept and studied by candlelight, are just as they were two centuries ago. While carrying on his preparations for priesthood, he toiled daily in the fields. The loft no longer holds hay and fodder, but chickens roost there, and when I mounted the ladder, hens hurried their chicks under their wings to defend them from the intrusion of a newcomer.

The church of St. Bernadino exists just as it did in the friar's time, with the exception of a modern baptismal font, that in which baby Miguel was baptized having been removed to the center of a garden charming in palms and old-fashioned flowers. It was at St. Bernadino that the young priest said his first Mass, and in a room beyond, now converted into a chapel, that he taught the children of the colony. There was a question of bringing back the remains of Padre Serra (who died in San Francisco) and placing them next to his parents who are buried under the main aisle of the church, but it has been decided to let the ashes rest in Montserrat where the priest fell, in the land he loved so well.

After his ordination the young man's life went on without interruption until he became filled with the desire to journey to Mexico and work among the Indians. People in Spain, the mother country, became interested in the project, and sufficient means were got together to pay his passage to the then new land. The missionary landed at

Vera Cruz in 1749 and was detailed to the Jalpán branch of workers. In 1769 the Spanish Government sent Padre Serra to California, and that year he founded the mission of San Diego. In all, he established nine missions, the most important San Francisco (the Dolores), founding it in 1776, naming the locality San Francisco in honor of the Order he represented. Padre Serra worked unceasingly until his death in 1784.

This Mallorcan may have been inspired by the accomplishments of a compatriot, Ramon Lull, monk, savant, martyr, who lived in the thirteenth century. The trips both men took were perilous, but in the Orient penetrated by Lull, civilization was at least old, whereas reaching Mexico meant crossing a wide ocean and entering an almost unexplored land, largely dominated by Indians hostile to the presence of whites. Lull toiled to the far East in crude shallop on seas, trudging over land by foot or at best on the back of a donkey.

The social condition of the missionaries was wide apart, Padre Serra having come from the peasant class, and his first schooling that of his training for the priesthood; while Ramon Lull was of near-royal blood, wealthy, and highly educated. Lull was a profligate, a man of intrigue and violence who would debauch an Italian living at Palma, the wife of a distinguished officer absent on a diplomatic mission to Naples. The noblewoman is said to have been as good as she was beautiful. She remained quite cold to the young man's attentions.

On a feast day, to have revenge and to show his power, Ramon Lull rode a horse into the church (now enlarged into a cathedral), up the aisle to the prie-dieu where the object of his devotion knelt. Following the act, the countess was advised to silence forever any hopes of success for Lull, and invited him to an audience in her home. Receiving him, she turned a deaf ear to his proposals, and when he became insistent, bared her breast that he might see the cancer that was eating away her life.

When Ramon Lull understood, he fell to his knees sobbing, and a real prayer for mercy came from his lips. The event marked a change in his mode of living and was the commencement of his conversion. The Italian died shortly after the disclosure, and for years Ramon lived hermit in one of the numerous sea caves of the island. With the study for priesthood began the study of Oriental languages, and it was his ambition to carry the Faith abroad. Receiving Holy Orders, before leaving home he erected a school not only for Arabic research but to prepare priests for foreign missionary work, and a period at this school at Miramar was included in Padre Serra's education.

Ramon Lull sojourned in many countries, converting multitudes. His labor went on for more than fifty years, and during that time he did not cease expounding the purity and example of Christ. Hot opposition met him on all sides and attempts on his life were numerous, but his fervor and earnestness did not slacken. In Bougie, a Mohammedan settlement on the coast of North Africa, he was ordered to cease interfering with the religion of natives, and ignoring the command was stoned to insen-

sibility. He was left for dead by his persecutors, but his body was picked up by Spanish sailors who happened to be trailing the coast. Life hung by a thread with the old man who was long past eighty, and almost as soon as he was borne aboard the shallop, the last breath left him.

Padre Lull is buried in Palma in the church of San Francisco, his figure in marble depending over the side of the chapel wall, one of the curious features of the church. The chapel is decorated with exquisite carving, and I never fail to halt long and admire the beauty and

peaceful atmosphere of the tomb, when I visit the church made historic by the grave of the martyr.

There is a chapel that commemorates both Padre Lull and Padre Serra on the shores of the Mediterranean at Miramar, on the site of the rude structure put up by the former as home and school. The chapel built by the Austrian Archduke Ludwig Salvator was dedicated in 1876, six centuries after Padre Lull lived and worked there. There are two foundation stones in the structure, one from San Francisco, the other from Bougie.

Sociology

Miracles of Grace

EUGENE J. CRAWFORD

VEN in these days when home-made bread comes from ten-acre bakeries, it is not unusual to behold a woman baking; but it is unusual to behold a group of them. It is noteworthy when women bake bread in a stuffy room of ninety degrees Fahrenheit; when they are clothed in heavy woolen garments; when they work in silence; when they bake one hundred thousand and more little disks of wheaten flour every week whose substance will soon be transubstantiated into the Body and Blood of Jesus Christ. We admire such women. God loves them with a special love, for they are the members of the Third Order of Carmelite Sisters commonly known as the Magdalens.

These women are Religious just as any other women who are burdened with the happy bonds of the three vows of poverty, chastity, and obedience. They are distinctive insofar as some once led lives of sin; some lived from childhood among the Sisters of the Good Shepherd; some in an excess of the love of God which passeth all understanding have sacrificed themselves in the innocence and glory of their youth that they might do penance for others. Many a Magdalen has never sullied her soul with sin.

They are unusual too, insofar as they are a Religious community without a head. They have no superior drawn from their members. They are all on one plane, and are supervised by a Sister of the Good Shepherd attached to the Convent of the Good Shepherd of which the Magdalens' cloister forms a distinct and separate part. They give themselves up daily to an austere regime of penance, humiliation, and mortification. One experienced priest has remarked from the richness of his wisdom that the Sisters Magdalen are the nearest approach to complete self-annihilation that he has ever encountered.

Comparisons are always odious, and especially so when one endeavors to compare one Religious community of women with another. They all win the admiration of mankind. In this country, especially, the Church could not get along without them. Our school system would collapse in a day without the daily martyrdom of the Sister in the classroom; our hospitals, our orphanages, our homes for the aged, every type of the manifold charities of the Church, would disintegrate if it were not for the Religious

communities. To single out one community as superior to another would be rash indeed; and when one considers the perfect modesty and innocence of our Sisters, it would appear to be the height of folly to assert that one community excels in the delicate fragrance of innocence and purity of soul.

We cannot say that the Magdalens are more innocent than other communities. Such a statement is impossible. Yet, when one comes in even casual contact with the Magdalens, one is struck by the charm of their goodness and innocence. Humiliation, mortification, patience, courage, meekness—all seem to be distilled into a fragrance of innocence regained or never lost, and accentuated a hundredfold by the wealth of grace that is in their souls. One may discount all the human failings that go with our nature, and which these women of God possess with the rest of us; one may make allowances for the petty little faults found among women who must live with one another in close intimacy for a lifetime; one may observe here and there little crudities resulting from a lack of education's refining influences in early life. But such things are as a passing breath on a mirror, and cannot destroy the fact that these women possess a captivating innocence of soul intangible yet unescapable. In their presence one feels that reverence for the innocence of God which steals over us when we gaze into the eyes of an unspoiled child.

Some mighty transformation has taken place in the souls of these women. Most of them at one time were members of the different "classes" of a convent of the Good Shepherd. A few may have come voluntarily to one of the "classes" to obtain shelter from a harsh and indifferent world. But most of them were sentenced to an indeterminate sentence by a magistrate for immorality, thievery, stubbornness, or rebellion against parental authority; or, at least, were sent by a court in order to let them escape from immoral conditions in their homes. They are exactly such types as are in various welfare homes conducted by the States or by private philanthropy. Never, however, have such institutions produced even one of that band of glorious women who dwell in numbers from sixty to a hundred in every convent of the Good Shepherd, and who are known as the Magdalens.

Non-Catholic institutions of reform for women try to build up habits of correct living by means of a vague religious program, but depend for the most part on natural ethics. They endeavor to teach the girls that it is the best thing in life to be honest, never to lie, never to steal. The ideals held before them are Washington, Lincoln, and other great men. In addition the girls are taught domestic science, typing, stenography, etc. Such a program of reform gives the girls a superficial training, but it is inadequate for the storms of life. The whole system often crumbles when an alumna of such an institution is tempted to sell her soul for a new dress or hat, or even, in these hard times, for fifty cents.

In every convent of the Good Shepherd, the girls receive exactly the same training as outlined above, but in addition they receive much more. Washington and Lincoln may be held up as ideals, but only as good men. The souls of the girls are not left starved with such inadequate diet. The Mass and the Sacraments of Penance and the Holy Eucharist; prayer, and the example of the Sisters of the Good Shepherd, wonderful women who give their lives for such girls—all these supply that which the State and private institutions cannot give.

The means of grace which Jesus Christ left in the hands of His Church do not work mechanically. A girl may be in contact with them for years, and yet not be benefited. Again, she may be very good while in a convent of the Good Shepherd, and fall miserably a few weeks after her release, like her sister from a State institution. The reason, of course, is that God always respects our free will, and never imposes His grace upon us. Allowing for all these unhappy human weaknesses and refusal of God's grace, in the vast majority of cases the grace of God works mightily.

It is a common occurrence to have a girl enter a house of the Good Shepherd bruised in soul and body, and even suffering the grave injustice of "railroading." She is a rebel against society, and stubbornly, and sometimes profanely and indecently, repels the help of the Sisters. Yet within a few months she will be a daily communicant. The grace of God urging her to confession is listened to in fear and trembling, and the rest is a happy story. At times, such girls go back to the world rehabilitated and useful members of society. Others prefer to remain for life in the "class." Not rarely, one finds that marvelous phenomenon of God's grace, a Religious vocation, a lily sprung from a dung hill.

Explain it if you can, by any natural means.

One wonders at times at the little emphasis placed upon the need of the grace of God in Catholic activities in general. We truly are creatures of environment. The bland way in which the leaders of nations ignore the existence of God in their meetings and conferences seems to have crept into Catholic affairs, to some extent at least. We do not ignore God, it is true, but there appears at times to be too much of emphasis upon organization, card indexes, and other claptrap of mere human endeavor, and too little insistence upon our dependence on God and His grace. Perhaps the titanic labors of some Catholic organ-

izations which bring forth the puny mouse of ephemeral success would be benefited by less aping of the children of this world, who will always be wiser in their generation than we. A simple faith and trust in God would be better rewarded.

An occasional thought given to the living miracles of grace whom we call Magdalens brings home to us that the grace of God alone is mighty, and we of ourselves are nothing. God through His Vicar is calling us to Catholic Action. Action of Catholics may amount to nothing. The Catholic Action of the members of the Universal Church and the God of the Universe must be irresistible.

* * *

Note:—Every Convent of the Good Shepherd contains within itself four distinct groups: (1) the Sisters of the Good Shepherd, who supervise the entire institution; (2) a "class" of young girls ranging from twelve to eighteen years of age; (3) a "class" of women from eighteen years of age upward; (4) the Magdalens, Religious, who, for the most part, were once members of the "class" of smaller girls or of the older ones. The Sisters of the Good Shepherd are engaged in their work in every part of the establishment, but the other groups never come in contact with one another, even in the chapel, which is usually cruciform, with the altar in the center and one of the four groups in the separate arms of the cross.

Education

Ozanam: Christian Teacher

RAYMOND CADWALLADER, S.J.

IT is a grace of God for a young man to find himself directed by a guide who merits his confidence, especially at that age when he becomes more definite about his future, the formation of character, and the mastery of his tendencies. Such a guide did Frederic Ozanam have in the Abbé Noirot, professor of philosophy at Lyons. Here was a man rich in that authority which talent and virtue give; in whom was tenderness without weakness, a great love and respect for souls. Years after Frederic left Lyons he attested the continued benefit of the abbé's teaching: "Every day proves to me that his influence is not confined to those first years."

The parallel in the influence of the teaching of Ozanam is so great that one cannot doubt that the zeal which animated his career was but a more brilliant reflection of the charity of Christ possessed by his former teacher and guide. The intense spirit of work and constant preparation of his apostolic professor is striking. His advancement from one scholastic achievement to another was not accomplished by mere genius of intellect. What a program he mapped out for himself as a preparation for his first publication!

If I mean to write a book at the age of thirty-five I must begin to prepare for it at eighteen; for the preliminary studies are multitudinous. I must acquire twelve languages . . . I must be a fair master of geology and astronomy . . . I must master general history in all its breadth, and the history of religious creeds in all its depth.

Deeply conscientious about his profession as teacher of others, he never believed himself dispensed from serious research by reason of his previous studies. In his own words, "work, the punishment of the Fall, has become the law of regeneration." Long were his vigils, and fatigue followed him far into the night as he scrupulously prepared his conference for the next day. In early morning the chain of thought was continued, and when the hour of class arrived he set out as one would for the accomplishment of a sacred mission. If the most authentic form of love is sacrifice, Ozanam truly loved his profession and his pupils.

He was the soul of every conference and class. Without a shadow of pedantry, he was able to gain the interest of everyone in the subject under discussion. He would grip the imagination and reason of his audience by the magnetic activity of his knowledge, and such was his art of questioning that he could bring the student to the very point of grasping what he wanted him to know. His varied and dramatic forms of presenting his subject added a live interest to his discussions, and spread about him a fruitful activity, which he regulated and directed. This regulation and direction was not accompanied by a restraint that offers, at best, an appearance of order, and under the apathy of which most students sleep. On the contrary, heads would lift and eyes would smile; for he possessed the art of making his teaching live. This ability coupled with requisite knowledge is what makes for difference between teaching as a profession and teaching as an art. The spirit that existed between him and his pupils never compromised his authority; in his twenty-eight months of teaching at Collège Stanislas he never found it necessary to call for order.

Ozanam never believed in mere claptrap repetition; for him this was not learning. Men were not to be considered educated until they had an intellectual understanding of their profession. For this reason he was formidable in examinations. Severe towards self, he had the right to be exacting with others and he exercised that right. One story tells of a priest who had failed in his examinations coming to have an explanation. With kindness Ozanam pointed out the mistakes, then said, "Monsieur l'abbé, the habit you wear permits us—nay, obliges us—to be more exacting—noblesse oblige."

This exacting spirit, however, did not mean lack of consideration for others. He sometimes labored and schemed for hours to impart understanding of some subject to a pupil less endowed with talent. Every day that he did not teach, he placed himself at the disposition of his students for two hours, and his door was besieged, not as the compliment of blind indulgence, but from sheer love of character and knowledge. These charitable services were not lost; he would often find some little note of thanks attached to his door, and in one instance he had the happiness of seeing one of his less-talented students attain membership in the Institute.

An exacting professor sometimes experiences aloofness on the part of his pupils. In Ozanam's relations with his classes there were no estrangements. His high moral

prestige and the enthusiasm with which he delivered his lectures established a bond of charity between him and his audience, and gave him empire over youth. The lesson finished, each day found him surrounded by a group of young men anxious to keep contact with his generous soul. To the very end of his life he maintained this spirit of fidelity towards all, motivated by such an ardent love that it was undoubtedly the cause of his death at the age of forty. In 1853, hardly a year before the end of his life, he was seriously ill with a fever; protestations of friends and prohibitions of doctors could not keep him from giving his last conference. The introduction to this lecture well expresses the devotion he had to duty and to his pupils. "Gentlemen," he said, "one accuses our age of being an age of selfishness; report has it that our professors have not been spared in the general epidemic. However it be, it is here that our health has been sacrificed, and it is here that we have spent our strength. I do not complain of the fact; our life belongs to you—we owe it to you even to the last breath, and you shall have it. As for me, if I die, it will be in your service." He then pursued the lesson of the day with an eloquence that had never been surpassed.

The career of every Christian teacher is apostolic, and the word sums up the life of Ozanam, although it does seem too small a formula to express the greatness of his soul. Faith was the point of view from which he had the habit of considering everything. Faith gave to his life a just equilibrium. Without any illusions about the import of his labors, he knew he had a work to do for God, and he performed his task in the spirit of Him Who became the servant of all. He believed that the professor, the master of sciences and letters, was a true missionary; that all of us have our field of battle where we must know how to die. His life was a fulfillment of that belief.

LEONARDO'S DREAM

There was a bird against the sky,
A shadow on the land;
Leonardo, on his hilltop, watched,
And could not understand.

And every day Leonardo came
To watch and deeply ponder;
And every day Leonardo went
Back home again in wonder.

There was a secret in those wings
That he could never capture;
More than the secret Lisa's smile
It held his soul in rapture.

But that was many years ago,
And other men have found
The secret of Leonardo's wings,
To fly above the ground.

And other men have tried to find
The secret of his art;
What did Mona Lisa's smile
Awaken in his heart?

NORBERT ENGELS.

With Script and Staff

THE hot weather hastened Father Jude's activity in furnishing his new porch. Previous to that he had remained immersed in his study. "After all," he urged as excuse, "look at what Father Edward P. Graham, LL.D., of St. John the Baptist Church, Canton, Ohio, accomplished right in his own library. Surrounded by his books, Father Graham installed a tiny sending station, that could be heard at the utmost some three miles away. With this, he could discourse to the pew holders on the real distinction between essence and existence, announce the progress of the April coal collection, and drop that little hint about the young gentlemen who block the organ-loft steps when the Sodality choir sings for evening devotions. Oh blessed existence! Then both Father Graham and the city fathers of Canton grew wise, the community became interested, and now his station is Canton's voice. Such is the power of an idea."

But the rising thermometer had brought Father Jude into the open, and with him, an army of wicker chairs and tables from the attic. "These," declared Jude with a sweep of the hand, "are not for myself and household alone. They are for the parish."

"But you have a hall for the parish," I replied. "Why do you want to bring them on your front porch?"

"To give what the hall cannot give: that touch of friendliness and hospitality that especially the young men of the parish can profit by. Father Graham went out to them from his study, I want to bring them in to me. That is the idea that is held by Father R. A. Reinhold, organizing secretary of the German Apostleship of the Sea, if we believe the N. C. W. C. 'The seamen's home,' says Father Reinhold, 'should simply be the port chaplain's home—his own home. The social hall should be the extension of his own drawing room, the library the extension of his study.'"

"Now for my seamen, who navigate with gasolene over the week-end," continued Father Jude, "I have selected this working library which I keep on the porch. I don't mind letting the neighbors see these young fellows studying who gather here of an evening and pull down these books on Catholic ethics, social science, and what not. Nor do they mind being seen. That's one of the stunts that the Catholic Alumni Federation will talk up, you know, when they meet this June in New York."

"Aren't you a trifle ambitious?" I asked, knowing Jude's readiness to fly high.

"I thought so, until I read what Dr. William J. Kerby, of the Catholic University of America, had to say about ambition, in the *Ecclesiastical Review* for May of this year. Without some ambition, seems to be his thought, nothing gets done in the world; and when you lose ambition, it means the years are creeping on you. Just what started Father Kerby meditating on old age, I cannot imagine. I hope it wasn't Congress. I rather think he was spoofing us. But if the old gents feel a little moth-

eaten after they have read his somber reflections, they will be cheered up by his concluding remarks: 'So long as a man retains sympathy with the young, understands and likes them, he cheats the years, for he himself remains young.'"

FROM his desire to get me settled in one of those wicker chairs—a process delayed by considerable dusting—I gathered that Father Jude had sundry on his mind. "You don't realize," he began, "the extent to which our Protestant brethren are being taken captive by the liturgical idea. Last year the Methodists advertised an 'order of worship' of their own, with antiphons, responsories, and the rest. Now the 'free churches' have got out a Book of Common Worship, and say of it:

The aim has been to make a liturgy which expresses the faith and life of today, not forgetting the riches of our inheritance in the priceless and cumulative values of the early Greek and Latin liturgies, from which even Calvin and Luther, as well as the Church of England, wisely drew the common heritage of the Christian Church.

The Psalter has been 'carefully selected, omitting Psalms out of harmony with Christian worship.' A 'new content' has been added to the Litany, 'grateful and joyous, as well as penitential.' The book reveals a 'true liturgic instinct.'

"Well, do you object to this?" I asked. "After all, Catholic prayers are not patented, and if the separated brethren wish to make use of them, who is to prevent?"

"Certainly they may," said Father Jude. "But I wonder how these good souls can reconcile their 'liturgic instinct,' not to speak of their process of picking and choosing at will, with the true idea of the liturgy as 'the public and social (corporate) and official cult of Christ's Mystical Body,' as it was defined last November by Msgr. John Baptist Pelt, Bishop of Metz, at the French Liturgical Week. Said the Bishop: 'It is Christ who in the liturgy gives to God the adoration, thanks, and satisfaction that are due His infinite Majesty.' The free churchers may use what prayers they like but they remain dissociated from the worship of the Church."

MY own offering to the discussion was in the shape of a couple of ordination souvenir cards which a newly ordained priest had sent to one of his friends. The neophyte therein depicted was dressed in cassock, flowing alb, and chasuble, but minus cincture, amice, or stole.

"What Pastor," said Jude, "would let the first fruits of his parish go up to the altar vested like that? And such an altar: nothing but a tea-table! Yesterday I read of the four priests, two of them brothers, who were privileged all on May 9 of this year to offer a funeral Mass for their respective parents: the two brothers for their father; another for his father; the fourth for his mother. And this is what a young man must purchase to commemorate the supreme event of ordination! Here is something for our Catholic artists to work upon: ordination cards, like other pictorial objects, which will be a help, not a hindrance, to the understanding of the liturgy."

THE PILGRIM.

Dramatics**Mr. Bourdet Confesses**

ELIZABETH JORDAN

IN "Best Sellers," a comedy written by Edouard Bourdet and produced by Lee Shubert at the Morosco Theater, the author confesses to the public what every author knows and confesses about most other authors, that they use themselves and their friends as characters in their books. He also hastens to explain that they usually change the types and settings to a degree that makes the originals unrecognizable by the average reader. He does not refer to those painful and familiar instances in which authors have failed to take these precautions, as in the case of George Moore, Gabriel d'Annunzio, et al. He does not even quote that anecdote about Bernard Shaw and Mrs. Patrick Campbell which is now so freely going the rounds, but it is almost all he did not reveal about authors.

According to him and his play, authors are a consumedly egotistical lot, exploiting in their literature their own emotions and those of their friends, and none too scrupulous about the way they do it. Thus, the hero of "Best Sellers," one Fournier, makes his first book of his wife's diary, written as a young girl before she met him, and chronicling her first love affair. He has her permission to do this, and the book becomes a prize winner and a little gold mine to the author and his publisher. The publisher pays the author huge advances on his next book, advances which make the real authors in the audience exchange skeptical and wistful grins.

But Fournier has little imagination. He had the art and the ability to edit a young girl's diary, but deprived of actual material his pen lags. The publisher waits eighteen months and in vain for a second book. Then in desperation he persuades Fournier's young wife to embark on a flirtation with another author, Marechal. It is to go just far enough to stimulate Fournier's imagination and his literary inspiration. The wife loves her husband and consents to the plan only for his sake. He must be goaded into work. But the game fascinates her as it proceeds, and she is in danger of taking it too seriously. Her husband realizes the situation in time, takes her away from the vicinity of Marechal, and the pair settle back into their domestic life, Fournier giving up his literary aspirations and resuming a former job as clerk.

Occasionally the wife thinks wistfully of her brief romance. Memory gives it a little halo. Then Marechal reappears in her life, proudly brandishing a new novel, in which he has told and exaggerated the story of their little affair. Madame Fournier is shocked to the soul by this treachery, as she considers it. She hurls the book back to him with contempt, refuses to read it, and casts herself on the breast of her husband, who she believes is incapable of such conduct. But Fournier confesses to her that he, too, has written a book about the incident; and the friend of the family, a playwright who has been the confidant of all three in the mild triangle, confesses

that he has written a play around it! Madame Fournier then makes the best of her disillusionment and bestirs herself to see that her husband's book is published before either the other book or the play appears. The final curtain falls leaving the audience with a pretty bad opinion of every one concerned.

Ernest Truex and Peggy Wood are the stars and Rex O'Malley and George Coulouris, as featured players, do some admirable acting and succeed in keeping the spectators mildly amused and interested. The adaptation and direction of the comedy are excellent. But nothing can make the play more than an iridescent little soap bubble, which floats pleasantly above the heads of playgoers who neither know nor care much about authors and their vagaries. However, thanks to its excellent cast, the play is lingering in town much longer than most of us predicted on the opening night. And let me add with a low bow to the company that their diction is among the best of this season.

The annual frolic of the Players Club takes the form this year of a revival of "Uncle Tom's Cabin," with an all-star cast headed by Otis Skinner as a superbly appealing Uncle Tom. Fay Bainter is an inspired Topsy, Minnie Dupree is an admirable Aunt Ophelia, Mary Nash does a flaming bit of acting as Cassie, and Lois Shore as Little Eva dies wistfully. But although there are many other magic names in the cast it seemed to this one spectator at least, on the opening night, that the play had hardly escaped the danger of falling between two stools. There were undoubtedly two widely differing sets of opinions as to how the great old play should be given—as a modern burlesque, or with the awful solemnity of the companies who presented it half a century ago. In an apparent effort to avoid either of these extremes the Players gave it with such modern touches as to diction and action and delivery that the audience often missed the action as well as the good old ringing lines that used to bring down the house.

Thus, when Uncle Tom gave to Simon Legree his memorable reply to the latter's taunt, "Yes, Master, my body belongs to you but my soul belongs to God," he said it so simply and softly that the spectators merely tittered, remembering the bellow with which old-time players hurled that speech at the gallery. As to Eliza crossing the ice and pursued by the bloodhounds, I followed that scene with a childlike disappointment. As a little girl my spine had chilled all the way down while Eliza leaped from cake to cake of floating ice. Now, it appears, Eliza does no leaping at all. At least she did none on the opening night of the Players' revival. She merely trotted across the back of the stage, while the bloodhounds sniffed languidly at the new paint in the wings and the audience laughed happily.

My own notion of the proper revival would be to play "Uncle Tom" in the good riproaring fashion of fifty years ago, with all its thrills and chills and tears. I didn't have a single thrill. But I got a fine old-fashioned chill when I came out into the northeast storm that swept New York on the opening night, and I found Amelia Earhart

standing next to me in the congested throng that waited in the downpour for motors and taxicabs. That ought to have been enough for anyone!

Must I really touch on the Theater Guild's final offering of the season, "The Mask and the Face"? I suppose I must. Well, then, Luigi Chiarelli wrote it, and Somerset Maugham translated it, and all the women in it were false to their husbands. They were that kind of women, and it was that kind of a play. If you want to know any more about it, it will be just too bad. It's gone!

REVIEWS

The Forgotten God. By MOST REV. FRANCIS C. KELLEY, D.D. Milwaukee: Bruce Publishing Company. \$1.50.

Reminding us that the "New Deal" will be a dismal, bungling affair if, in discovering the "forgotten man," we do not push on with even more energy to discover "The Forgotten God," Bishop Kelley's illuminating, piquant, up-to-the-minute style sets forth the Catholic concept of the universe, presenting the argument for belief in God and man's daily need of Him in business, education, private and public life with a straightforward simplicity and hearty eloquence that the man in the street can easily understand and accept. The wisdom of the theologian is clothed in the diction of the orator and the poet, and history and literature and examples from our modern life are made to do service to a better understanding of these fundamental facts without which no reconstruction of our civilization can be lasting, or beneficial to mankind. The volume is a worthy contribution to the "Science and Culture Series" and should be a fruitful study for non-Catholics as well as for those already of the Faith. F. D. S.

The Redemptorist Centenaries. By JOHN F. BYRNE, C.S.S.R. Philadelphia: The Dolphin Press.

When the full history of Catholicism in our country is written the historian will have to record the apostolic and unselfish labors of the Congregation of the Most Holy Redeemer. For a hundred years these zealous sons of St. Alphonsus have labored in the United States to further the glory of God's Church and today there is scarcely a town or city which has not been the beneficiary of their apostolic zeal and their truly Christian charity. As Cardinal Hayes well tells us in the preface of the book, the Church in America, as well as in many of our possessions, owes a debt of unending gratitude to the saintly Redemptorists who have administered so long among us and with such notable success. Surely the history of these noble sons of St. Alphonsus must necessarily prove of deep worth to all Catholics who are interested in the growth of their Church in this country. Such a history has been made possible through the untiring labors of Father Byrne, who with painstaking care has weaved together this interesting story. The first chapter serves as a background and gives us the history of the origin of the Order as well as its development in Europe during the first century of its existence. Father Byrne then proceeds to the growth of the Redemptorists in the United States. In giving this account he has followed the geographical rather than the chronological order. The many letters of early missionaries interwoven in the story make the book all the more personal and interesting. Of special interest is the chapter in which he takes up the life of Ven. John Neumann, fourth Bishop of Philadelphia. The account of this venerable servant reflects the spirit of St. Alphonsus and makes him at once the joy and crown of the American Redemptorists. The closing chapters are devoted to the mission work in the American Possessions. The book is replete with useful information written in a style that is simple and captivating. The work is most timely, and adds to the memorials of the celebration of the centenary establishment of the Redemptorists in the United States.

J. F. D.

Modern Economic Society. By SUMNER H. SLICHTER. New York: Henry Holt and Company. \$5.00.

The title which the author gives to his book at once expresses its purpose and its scope. Instead of stating and developing abstract principles under conventional headings, he presents our economic system as it really is and works in society, a living thing, pulsating with economic activity and governed by practical economic laws. In numerous discussions he shows how the industrial mechanisms operate and why they operate in that way and no other. It is a valuable book for self-instruction and abounds in figures, facts, and charts. The author, who is professor of business economics at Harvard University, claims no originality for his work but offers it as a comprehensive synthesis of economic material of general description. Slichter holds, as every economist must, that no one man can hope to acquire familiarity with all of the enormous number of special researches in the fields of finance, labor, international trade, public utilities, agricultural economics, public finance, and others. A life time of intensive study would not suffice for this. The author's presentation of matter is very clear though somewhat diffuse. He is a teacher. His book is the fruit of at least nine years of work and of use by himself and other professors at Cornell in the classroom. As a text, however, it would serve better had the subordinate headings of chapters been again subdivided into numerous paragraphs with special headings and special type in order to bring out leading ideas. In a book of such pretensions (900 pages) one also misses modern economic history, interwoven at least, if not treated at length. Mercantilism, liberalism, Socialism, and Fascism should have been given some space. In the last chapter the author offers some constructive suggestions for our economic order: for example, the creation of more public utilities and an improvement in their regulation, a greater voice for labor and the consumer in the direction of industry, a planned economy and others, and gives reasons for his suggestions.

P. H. B.

The Passion and Death of Our Lord Jesus Christ. By ARCHBISHOP GOODIER, S.J. New York: P. J. Kenedy and Sons. \$3.00.

Those who have read Archbishop Goodier's "Public Life" will know exactly what to expect from this volume. Discarding all the apparatus of critical scholarship, the author tells his story simply. That simplicity is the great charm of his writing. Scholar he is, and learned in Sacred Scripture, but his scholarship is deep enough and broad enough to hide itself, and to speak in a manner that warms the heart, while instructing the head. As some one has said: "You just meet Our Lord, think along with Him, and see into His very soul." And that is precisely the aim of the writer: to introduce us to Our Lord during the dread hours of the Passion and see what He thought then, and how He felt, and how He reacted at every stage of that Tragedy, and to each and all of the participants therein. The use made of Sacred Scripture is remarkably apt and evidences unusual familiarity with the sacred text. One feels instinctively that Our Lord would have had just such texts running through His mind even as He was fulfilling so many of them. The author writes of a tragedy, of the greatest tragedy in history, but he writes of it so that the reader is always conscious of impending victory for it was, indeed, the "triumph of the Cross." The book is amply suitable both for spiritual reading and for meditation. F. P. LEB.

Joseph Smith: An American Prophet. By JOHN HENRY EVANS. New York: The Macmillan Company. \$4.00.

This is a very excellent and detailed account of the founder of Mormonism. It contains about thirty illustrations, and is divided into three natural parts. The first part is a running narrative of the life of Joseph Smith, told with chronological accuracy; the second gives the "Prophet's Religious Philosophy"; and the third, "The Prophet's Explanation of Himself." While the historian will be pleased with the account of Smith's life as herein related, the apologetic scholar will find his "Religious

Philosophy" very trying reading, and the Biblical exegesis irritating and tortuous; and finally the student of character will soon grow weary over the "Prophet's Explanation of Himself." That Joseph Smith was a "seer" was apparently his own and the common belief of his followers, whether contemporary or subsequent. That he was the subject of peculiarly personal, psychic—probably diabolical—experiences may be readily admitted; but to claim that these experiences were of Divine origin is preposterous—for that revelation is necessarily a mockery which leads to falsity in belief or impurity in practice. Joseph Smith's claimed revelations, as interpreted by himself, produced both heresy and polygamy. The unfortunate manner of his death—he was murdered—has for all time, in the minds of his followers, fixed him in the ranks of the martyrs and thereby, for them, sainted him as an heroic witness to the truth of his doctrines. This book, together with "The Life Story of Brigham Young" (Gates and Widtsoe), reviewed in the issue of AMERICA for November 22, 1930, offers a fairly complete history of the origin and growth of Mormonism. Both books are written with a force and sincerity that is praiseworthy. Each of them, in its own way, unintentionally exposes the errors at the root of Mormonism. Both are furnished with a very helpful index.

M. J. S.

BOOKS AND AUTHORS

Reference Books.—The publication of the second part of the sixteenth volume of the late Dr. Ludwig von Pastor's "Geschichte der Päpste" (Herder. \$3.75) brings an important contribution to the history of the Society of Jesus, since it covers the pontificate of Clement XIV (Ganganelli). The life of Cardinal Ganganelli previous to his elevation to the Papacy is described, as well as the relations of the Pontiff to the various Bourbon princes. The story of the Suppression is told in the same quiet, objective style that marks the entire vast series. The latter part of the volume treats of the problems of the missions and of the first partition of Poland. Among the hitherto-unpublished documents at the end is an interesting bit of correspondence, concerning a Latin inscription, between Voltaire and Pope Benedict XV, in which the Pope sent Voltaire his blessing as a return for courtesies.

The 1933 edition of the "Political Handbook of the World" (Council on Foreign Relations, New York. \$2.50), edited by Walter H. Mallory, contains in condensed form the political make-up of some sixty-five countries as of January 1, 1933. The heads of governments are named and the programs of political parties given, as well as a list of important newspapers and periodicals. This volume will prove valuable to study clubs and classes, and is a reference work that will be of much assistance to students of international affairs.

Genetics.—In spite of the flaming red on the dust-cover, Dr. H. M. Parshley's treatise on the biological aspects of sex under the title of "The Science of Human Reproduction" (Norton. \$3.50) is not an appeal to prevalent erotic taste; and the assurance of the publishers that it will not appear in cheaper editions seems to indicate that it will be restricted to adults who by reason of their duties or profession must be interested in these problems. In exposition of the biological facts, the professor is a good and safe guide. The text is clear and adequate; the illustrations in black and white are abundant and scientific. But when he ventures (though he confesses he shouldn't) into the sociological field and tries to guess what society will do with the facts under the present breakdown of morals, he becomes a dangerous leader, a blindman leading the blind. He discards ethics and morals founded on religion and revelation, and stretches out his arms to *scientific* ethics for a solution. While opposing birth control of defectives, he argues strongly for sterilization; and in rejecting the idea of sublimation, he would not altogether condemn the modern practices of self-indulgence. He completely ignores Catholic principles and Catholic experience.

In this second edition of their well-known textbook, "Principles

of Genetics" (McGraw-Hill. \$3.50), Edmund W. Sinnott and L. C. Dunn have made all the changes and additions necessary for an adequate treatment of a rapidly developing science. The exposition is clear and forceful, the arrangement orderly, and the illustrations plentiful and well chosen. Their treatment of the theories and speculations that have sprung up around genetics is well tempered and scientifically conservative. Fine judgment was shown in including an introduction to biometric methods as an appendix rather than as a part of the text. Problems and references are appended to each chapter. A glossary of technical terms would be an improvement in a future edition of this excellent textbook.

Darkness in Light.—Gerald Bullett was moved to seek for gems of spiritual wisdom in the literature of all ages and all nations, and felt so confident of the success of his search that he has ventured to publish the results under the title "The Testament of Light" (Knopf. \$2.00). Any tyro could have told the author that the "dynamic force" which he is supposed to have discovered behind man's religious aspirations and efforts is the obvious possession of faculties for thought and feeling. The important thing is, by proper direction, to bring these faculties into harmony with human destiny. Being still in the dark as to what that destiny is, and neglecting many of the most fundamental factors in such a spiritual quest, Mr. Bullett vitiates the whole. Many passages of undoubted excellence are quoted, some even from the New Testament, but their meaning is distorted or nullified by assuming that God is only the product of man's imagination. A blind leader, Mr. Bullett drops his followers into the ditch of crude humanism, making man the measure of all things. The book is rather a "Testament of Darkness," since in matters religious the candlelight of reason either leads to the great source of light in Him who enlighteneth every man that cometh into the world or betrays man into following his lower nature into the jungle of mere naturalism. More spiritual wisdom than is contained in this collection can be found by reading a few pages of the New Testament, or of the life of some spiritually wise man, like St. Francis of Assisi.

"The Stranger Within" (Christopher. \$1.50), by Fred E. Dobbins, is one more of those modern confessions of the awful isolation that comes to the soul when religion is divorced from the church. The bewildered author wants even more separation. He wants religion with no church at all. "The time is coming when all will be united; then there will be no need of organization."

An emotional or at least highly figurative statement by a physicist who finds the assumption of mind in nature untenable; who argues eloquently for a "cosmic soul," only to dismiss it as fatally weak; and who hopes that reason somehow will sense the outlines of reality which it cannot comprehend—this hope seems to be the only "philosophy" which Paul R. Heyl finds in the realms of scientific thinking. In "The Philosophy of a Scientific Man" (Vanguard. \$1.50), the author chooses the half-guesses of the modern Rationalist, missing the real principles of philosophy altogether.

God's Pioneers.—The life of the Countess Ledóchowska, "Mother of the African Missions," sister of the Very Rev. General of the Society of Jesus, has unusual interest in view of her process for beatification having been introduced at Rome. Certainly her story, as told in French by the Rev. Ugo Mioni, in "La Comtesse Marie-Thérèse Ledóchowska" (Turin: Marietti. 10 francs) illustrates the fact that her being raised to the altars will set the seal of the Church upon an unique apostolate, that of a life devoted entirely to the support of the missions, in no wise in the mission field itself. Her heroic faiths, her humility and simplicity of character, her vast practical wisdom, and her incredible constancy of purpose are delightfully told in this by her companion in labors for many years. Particularly inspiring were her relations with the famous Cardinal Lavigerie.

In "Le Père Samuel-Charles-Gaétan Mazzuchelli" (Paris: J. de Gigord), Sister Rosemary Crepeau, O.P., Litt.D., has built a fine literary monument to this great son of Saint Dominic, this apostle of the States of Michigan, Wisconsin, Iowa, and Illinois, this missionary of heroic stature and intense, unremitting sanctity of life. Sister Rosemary's masterpiece is the result of long and patient research in this country and abroad, a research which has opened up the variety of relationships to the great men in Church and State of his day which Father Mazzuchelli enjoyed. The multitude of his foundations, both ecclesiastical and educational, the nobility and sweetness of his character, as it were, foretold by the ingenuous youthful portrait that prefaces the volume, all conspire for an enthralling story of American Catholic history. It is to be hoped that Sister Rosemary will soon make her work available for English-speaking readers.

Good Example.—In the reprint of his radio broadcasts, "What Are Saints?" (Benziger. 90 cents), Father C. C. Martindale, S.J., has given short, clearcut analyses of fifteen saints, or, as he styles his book, "Fifteen Chapters in Sanctity." Through his gifted pen these saints live and breathe and act like real men, but men with "something special in them," and that was "an intense belief in God; an intense love for Jesus Christ; and intense devotion, for their sakes, to the service of mankind." The present fifteen are all men, but Father Martindale ends his introduction with a hope for a similar series on woman saints. The reader of "What Are Saints?" will thus be expectant of added intellectual pleasure and spiritual profit.

From the Press of St. Anthony's Guild, Paterson, N. J., comes an utterly delightful study of Padua's patron saint, "Enter Saint Anthony" (\$2.50), by Father Isidore O'Brien, O.F.M. The presentation is as modern as the most exacting "realist" may postulate, the style is fluent, colorful, and yet so surely does a saint walk through these stimulating pages that we put the book down with a newly revived reverence for that lovely Franciscan charm that the Poverello radiated in Umbria and bequeathed so fully to Anthony, teacher, preacher, wonder-worker, contemplative. The biography is beautifully told, and beautifully illustrated by C. Bosseron Chambers, whose work in the "Antonian" is widely known. It would be a pity if Father O'Brien failed to use further in this field his extremely happy gift. We await eagerly his introduction of some new character in this Franciscan pageant.

"The child marvel of modern times" was the way Cardinal Binet characterized the French boy who died in 1925 at the age of twelve, Guy de Fontgalland. This boy apostle of the Blessed Sacrament was a live, modern boy, quite "motor-minded" it would seem, not over-given to study, a lad who could box his younger brother on the ear and assure him: "Now don't yell so much. I only gave you one, because of my First Communion. If I wasn't preparing for that, you'd have got two or three." And that First Communion! It was then Our Lord told him the dreadful secret which the child carried alone until his death bed. "Guy de Fontgalland" (Herder. \$1.25), by Lawrence L. McReavy, is a book for real boys and girls, and little Guy himself may rightly be a model to each and all of them.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

BROKEN O, THE. Carolyn Wells. \$2.00. Lippincott.
DE LA MORT À LA VIE. J. Salmans, S.J. 12 francs. Museum Lessianum.
DEATH WHISPERS. Joseph B. Carr. \$2.00. Viking.
FIRST WIFE AND OTHER STORIES, THE. Pearl S. Buck. \$2.00. John Day.
PRIVATE CORRESPONDENCE OF SIR BENJAMIN KEENE, K.B., THE. Edited by Sir Richard Lodge. \$7.00. Macmillan.
PUBLIC SCHOOL SUPPORT IN THE UNITED STATES DURING PERIODS OF ECONOMIC DEPRESSION. Royce Stanley Pitkin. \$1.50. Stephen Daye Press.
RIGHTS AND WRONGS IN INDUSTRY. Rev. Francis J. Haas. 5 cents. Paulist Press.
RUSSIA DAY BY DAY. Corliss and Margaret Lamont. \$2.00. Covici-Friede.
THREE INDIAN CHIEFS. Rev. A. M. Grussi. \$2.00. Christopher.
WITCH'S CAULDRON. Eden Phillpotts. \$2.00. Macmillan.
WITNESS OF GREAT MINDS TO CHRISTIAN VERITIES, THE. Frank S. Groner. \$1.25. Christopher.

The Ladies' Road. New Road. The Street of the Sandalmakers. Wind in the East. Twentieth Century Short Stories.

The tragic beauty of "The Ladies' Road" (Longmans, Green. \$2.50), by Pamela Hinkson, makes it a notable novel among recent fiction. The simplest language is employed to obtain a remarkable characterization and a depth of emotional expression that is amazing. The peace and charm of English and Irish country life: the War clouds casting their ominous shadows over Winds and Cappagh; the blood-red fields of France that take away their men and leave to Nancy and Stella and Cynthia only the sadness of memories, the anguish of loss, the dignity of resignation; all these are woven into a thing of moving beauty to which the last note of tragedy is added in letters of fire by the Irish insurgents. There is beauty in its tenderness, intense power in its revelations, almost magic in the harmony of its composition.

The "New Road" (Viking. \$2.50), by Merle Colby, author of "All Ye People," is an interesting cross-section of pioneer life in the Middle West. The Ohio wilderness of 1820, the chance encounter of a man and a woman on its isolated, snow-covered prairies, the tiny cabin they build as protection against the primitive winter, the town of Toward that springs up about it, are the simple elements of the drama. There is nothing highly original about the story; the plot is simple, the style smooth and effective, the characterization satisfactory. Occasional overly blunt delineations of the sexual side of life, that serve no sufficient purpose, detract from the generally satisfactory tone of the work.

In "The Street of the Sandalmakers" (Macmillan. \$2.50), Nis Petersen, a young Danish writer of undoubted talent, gives a new slant on the business of writing historical novels. His approach is modern and yet he manages to give a fair picture of Rome in the days of Marcus Aurelius, without the stressing of the sensuality of those days, as would probably be done by most moderns of our days. The story deals with Ruth, a slave girl, who falls in love with Marcellus, the son of Papirius, her owner. Their child, Jon, is exiled from Rome for the first six years of his life after the death of his mother. He returns to Rome and all unknowingly lives on the Street of the Sandalmakers, unrecognized by his father Marcellus. Cecilia, a young Christian girl, finally gains the conversion of Marcellus. The plot of the novel is not particularly strong and becomes very involved. This, however, does not detract from the charm of the story which lies principally in the imaginative touch that Petersen has given to his historical facts.

A unique, interesting, and neatly planned historical novel is "Wind in the East" (Duffield and Green. \$2.00), by Anna Robeson Burr. The scene is laid in the Island of Rhodes, that strange product of Greek, Levantine, and Crusader civilization, modernized by Italian influence. The heroine is masterfully portrayed. She comes to Rhodes as secretary to a novelist whom she has long admired through his writing. She learns of a mysterious literary treasure, Byron's Lost Memoir, sought after by Turkish spies, and while exploring the outlying villages and ancient ruins, is made aware of sinister undercurrents, and she is swiftly borne through a series of strange adventures. The political episodes on which the story is based actually took place in the Island of Cyprus in October, 1931.

Sylvia Chatfield Bates has edited "Twentieth Century Short Stories" (Houghton Mifflin. \$2.25), to show the critical reader and the creative writer "what can be done, because it has been done" in the fascinating medium of the short story. In presenting her evidence, she has chosen thirty-one examples, by thirty authors from six countries, and with each story has given a short biographical sketch of the writer. Although the book includes all sorts of papers typified as short stories, question will be raised as to the right of all of them to the title. While many of the selections are delightful, the collection is not brilliant, and some will be disappointing to the reader. However, the Introduction will be of interest to the student for its delineation of the recent development of the short story, and its clear, informed comments on the examples presented.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

A Correction

To the Editor of AMERICA:

I have read with interest in the issue of AMERICA for June 10, your editorial entitled "Is the Law a Racket?" in which you state that in my recent article in the *Annals of the American Academy of Political and Social Science*, I answered the question "with a qualified affirmative." May I venture to state that inadvertently you misconceived or misapprehended my position. I do not consider, and I never have considered, the law to be a "racket," either qualified or unqualified.

What my twenty-five years of experience at the Bar and in law teaching have taught me is that many lawyers (so-called) practise a "racket"; that some judges are accessories, both before and after the fact, and that it is high time that decent people in the community should take steps to stamp out these foul blemishes upon an honorable profession, a profession which I believe to be one of the most noble which a human being can follow. Every newspaper and magazine editor in the country should support my contention that the standard of legal ethics must be raised, not merely in theory but in actual practice. Otherwise, as you correctly state, the profession will be debased if, indeed, that consequence has not already come to pass.

New York.

I. MAURICE WORMSER.

Rebuttal

To the Editor of AMERICA:

Since I had recommended to my students the article "New-Type Tests" in the issue of AMERICA for February 26, I read with a good deal of interest the article "New-Type Tests: The Truth," which appeared on May 6. After reading the article in the later issue, I became more conscious than ever of the difficulties facing the would-be critic. The critic should have, at least ordinarily, a fine sense of restraint, a profound knowledge of the field, the ability to express himself clearly, and the honesty not to misinterpret the words being subjected to criticism. It seems to me that the writer of the article of May 6 has failed signally in all of these requirements. Without going into the details of the controversy, which would require more space than is furnished by a letter, let me indicate some rather irritating features of the article of May 6.

In the first place, the title is misleading. The author of the later article implied that the writer of the earlier article had not told the truth. To make himself more clear, and also more lacking in good taste, the writer of the second article stated in his first paragraph that he was unaware of ". . . words so devoid of truth in their period sweep to an all-embracing climax as those which appeared . . . under the title: 'New-Type Tests.'" After that sort of start, conspicuous for its crudity, I expected a very definite revelation of the untruth of the earlier article. But although I persevered to the end of the involved and at times decidedly pointless sentences, I was unable to feel the light of truth breaking around me. Moreover, since I had not noticed any "all-embracing climax" to the earlier article, I turned back to it. Even now, I am unable to accept the writer's understanding of the term *climax*. The same remark might be made with regard to much of the terminology used by the writer of the second article.

Moreover, the writer of the second article, after charging forth as a Crusader in the defense of truth, becomes a very poor defender of it in his third paragraph. At the end of that paragraph the writer of the second article remarks in effect that the writer of the first article stated that all professional educators had a

blind faith in the "objective" examination. Since we are all zealous for truth, I may be allowed to state bluntly that the writer of the first article did not make that statement. The writer of February 25 did state that "Overworked teachers and golf-playing professors have accepted the propagandized new-type tests eagerly. . . ." But not all teachers are so lazy as to feel themselves overworked, and not all professors have lost interest in their work to the extent that they must descend to the level of the golf course. There are still men who are conscious of the shortness of time and the magnitude of knowledge. I am wondering if the writer of the second article has considered if the professor of his Murphy vs. Smith story might have neglected to read the examinations at all, and merely graded the papers on past performance. Until that possibility had been removed, the story proves nothing.

In his concluding paragraph the writer of the second article stated that the final paragraph of the first article had "the sweep of a Rousseau." He had already accused it of sweeping "to an all-embracing climax." I have stated my inability to note anything resembling a climax in the concluding paragraph. Now I am confessing my inability to find anything connotative of Jean Jacques in the same paragraph. To me it is simply a summary presented by an individual who is warning against a too general use of the "objective" test. That is all. Precisely what is in the concluding paragraph of the article of May 6, I do not know. After reading it several times, I have concluded that there is an attempt at sarcasm, perhaps, but it is so poorly expressed that I am merely hazarding a guess. At any rate, the writer of the second article may rest assured that there was no climax to his article, nor anything suggestive of the eighteenth-century philosopher and author. I am still convinced that the article of February 25 is far superior to that of May 6. There are many critics and few criticisms.

Chicago.

PAUL KINIERY, Ph.D.

"Get Out on the Street"

To the Editor of AMERICA:

Every Catholic is either an apostle or apostate and . . . every Catholic, either individually or as a member of an organized group, performs some "evidence" work. But tradition and long custom have both combined to single out one definite group and to acknowledge its every right to the exclusive title of Catholic Evidence Guild.

Members of our Guild send letters to editors. We distribute pamphlets and literature. We speak over the radio, in jails and hospitals, before study groups, at banquets and pink teas; but we would blush to call ourselves a Catholic Evidence Guild if we did not at the same time fulfill our primary purpose of carrying the Catholic message direct to the man in the street. A public pitch is never an unwise procedure in any city, town, or cross-roads in America. We should like to encourage the various organizations calling themselves Catholic Evidence Guilds to shake off their study-club stupor and get out on the street where they belong.

Washington.

JOHN J. O'CONNOR.

"The Scandal of War"

To the Editor of AMERICA:

The *Catholic Mind* for May 22 carries a remarkable article by Father Keating, S.J., headed "The Scandal of War." Indeed the world has made a little step forward. Would it have been possible in 1915 to consider war a scandal? Would not the fearless men who would have characterized the World War as a scandal have been put behind iron bars? They all approve of making war odious, barbarous, and insane. Who wants war? Not the people who have to fight and pay for them. Plutocrats profit by them, and gold is more precious to them than love for their brother. War dogs want war; it puts them in the limelight. God be blessed, the battlefield is now seen as a seething hell and not a place to win laurels from the world. "Down with war" is now the slogan of the world. May this poor world soon be taken out of hell!

Denton, Texas.

RAYMOND VERNIMONT.

Chronicle

Home News.—Adjournment of Congress was delayed because of a controversy with the Administration on veterans' compensations. The Administration forces were victorious in the House on June 10 when they forced the adoption of the President's compromise plan. The Senate, however, on June 14 revolted against its leaders and passed, 51 to 39, the Steiwer-Cutting amendment to the Independent Offices bill, restricting reductions in veterans' compensation by an estimated total of from \$100,000,000 to \$160,000,000. The Senate finally yielded on June 15, and adopted by a vote of 45 to 36 the majority conference report favoring the President's plan for veterans' allowances. The House had been held in session, and immediately adopted the report without debate, Congress adjourning early in the morning of June 16. On June 9 the Senate passed the National Industrial Recovery bill, voting 57 to 24, and approved the conference report on June 13, making the bill ready for the President's signature. The Railroad Relief bill was passed by the adoption of a conference report on June 9 by the House and Senate. The Fourth Deficiency bill was passed by the House on June 10, the Senate on June 13, and sent to conference, the House approving the conference report on June 14. It was the largest peace-time appropriation in the history of Congress, carrying \$3,612,000,000, of which \$3,300,000,000 was for the administration of the National Industrial Recovery Act. Senate and House conferees agreed on the Glass-Steagall banking bill on June 12, and the report was approved by both houses on June 13. The deposit-insurance fund date was postponed to January 1, 1934. On June 10, the President submitted to Congress executive orders for reorganizing certain Government services, saving an estimated \$25,000,000. This made a total estimated Government saving for the coming fiscal year of about \$900,000,000.—Massachusetts on June 13 became the eleventh State to approve repeal of the Eighteenth Amendment, a complete slate of repeal delegates to the constitutional convention being elected by more than four to one.

On June 8, O. P. Van Sweringen completed his testimony at the investigation conducted by the Senate Banking and Currency Committee at Washington. The Senate passed a resolution enlarging the Committee's powers, and increased its appropriation by \$100,000. On June 9, J. P. Morgan made a statement to the Committee strongly defending the practices of his company, asserting that they had never asked favors from legislators or those in public office, that their loans were to men of high standing against ample security, and that they did not mingle investment business and banking business. On that day the questioning turned toward income-tax losses that had been taken by three Morgan partners, T. S. Lamont, Harold Stanley, and William Ewing. The Committee postponed further hearings until June 26, when it will continue its investigation of private bankers.

Opening of the World Economic Conference.—

Sixty-six nations, represented by 168 principal delegates, 144 experts, 1,000 assistants, and 600 members of the press, were gathered together in silence, dressed in formal morning attire, to hear the opening message to the World Economic Conference uttered by King George V of England on June 12. The assemblage, which took place in the new Geological Museum in South Kensington, London, included, among the delegates, eight Prime Ministers and 100 Cabinet Ministers. The King, delivering part of his address in French, drew attention to the extreme solemnity of the crisis, while expressing hopes that it might be surmounted. The series of opening addresses on the part of the various nations was inaugurated by Prime Minister MacDonald of Great Britain, who reechoed the King's warnings, while announcing failure if the nations should deliberate as "isolated units." A great sensation, both in London and in the United States, was caused by his unexpected mention of the War debts as "in the front rank of importance." "Lausanne must be completed," said the Premier, though he granted that this conference was not the place for such discussions. However, the shock soon passed off, since the reference had been made not to the debts as part of the conference's work, but as an element of the world situation. Secretary of State Cordell Hull, for the United States, also vehemently deplored economic nationalism, and dwelt on the evil of trade restrictions. "The strangulation of international trade," said Mr. Hull, "from more than \$50,000,000,000, the amount it should be according to the pre-War rate of annual increase, down to a rate less than \$15,000,000,000 reveals a most tragic phase of this short-sighted and ruthless policy." He urged an international trade program, and adherence to a tariff truce. Premier Daladier of France laid stress upon the liberty of gold movements, and the need of an international public-works program. The other delegates, Germany, Italy, South Africa, Argentine, etc., expressed their opposition to high tariffs or their apprehension about gold, according to the interests of their respective countries. Speaking in the conference on June 14, Neville Chamberlain, British Chancellor of the Exchequer, urged the recovery of price levels as the first step towards recovery. Otherwise costs and prices would simply "chase one another downward without ever getting to an equilibrium." The most important step toward price recovery was currency stabilization, which meant the "restoration of a satisfactory international standard," preferably the gold standard. Exchange restrictions should be abolished. The respective addresses, therefore, of Mr. Chamberlain and Mr. Hull illustrated the fundamental contrast, not so much in absolute principles as in emphasis, between the British concern for stabilized exchange and the American insistence on the tariff problem, while behind both issues and all the issues were the political differences which made the conference find it very difficult to achieve any kind of a starting point. The conference agenda were vaguely resumed in the six headings of (1) monetary and credit policy; (2) prices; (3) resumption of the movement of capital; (4) restric-

tions on international trade; (5) tariff and treaty policy; (6) organization of production and trade.

Britain Pays in Part.—Anxious speculations upon both sides of the water as to what action the British Government intended to take in relation to their debts to the United States were ended when on June 14 the British offered a partial payment of \$10,000,000 on the entire instalment of \$75,950,000 due on June 15 and asked for an immediate review of the entire debt. The accompanying note indicated that this payment was to be considered "as an acknowledgment of the debt, pending a final settlement." The payment would be made in silver. The British in their note urged that payment of a further instalment of the debt at this juncture would inevitably be judged to mean that no progress whatever had been made toward a settlement of the question and would thus prejudice the economic conference. In the American reply, sent by Acting Secretary of State William Phillips, it was noted that the President "by no means concedes some of the statements concerning the world-wide economic cause and effect" on prices due to the debt obligations, as were offered by the British. He also noted that the power to conclude debt agreements rested with Congress, not with himself. But he would gladly hear representations and transmit them. At the same time, the President made a statement which reviewed, first, his own policy of giving debtors access to their creditors, noting the representations given by the British, and observing: "In view of those representations and of the payment I have no personal hesitation in saying that I do not characterize the resultant situation as a default." Debts, furthermore, were not part of the economic conference, and should anyhow be considered on their own merits. Announcing, the night of June 14 in the House of Commons, the payment of the \$10,000,000, Neville Chamberlain, British Chancellor of Exchequer, hailed President Roosevelt's absolution, quoted above, of Britain from the sin of default, and the House cheered in response. Cheers also accompanied the announcement that the payment would be made in silver, at fifty cents per fine ounce. The silver had been acquired by the British Government from the Government of India. Mr. Roosevelt's policy was defended in a formal statement by Democratic Leader Senator Robinson of Arkansas, who maintained among other matters "that it is the sound policy not to pursue a course that will force the obligor nations into the position of undeniable and decisive default"; and warned against the confusing discussions of the subject by the uninformed. The President's action was severely criticized in Congress by Senator Borah and other foes of debt reduction. The French Government on June 15 handed in a statement that they were unable to meet the instalment. Premier Daladier had noted that the British action had not in any way affected their attitude, which was the same as on December 15 last. President Roosevelt's message to the British was, however, applauded in France. Full payment was made by Finland, part by Italy and Latvia; and none by the others.

German Bishops' Pastoral.—Following the annual conference of the Bishops at Fulda, a pastoral letter drawn up by them was read in all the Catholic churches of Germany on June 11. This pastoral, which defined the attitude of the Catholic Church toward the Third Reich and the National Socialist Government, was a magnificent enunciation of religious freedom. While it accepted the Nazi regime and promised support of the aim of national solidarity, it asserted boldly and impressively the demand for Catholic autonomy, not only in matters of Faith but also in the conduct of Catholic cultural organizations, such as the schools, the press, and clubs. It declared the will of the Bishops to be flatly opposed to any incorporation of the Catholic Church into a group of national churches or into a national church disengaged in any way from Rome, for the reason that such a procedure would be wholly inconsistent with the universality that is a mark of the Church. After making profession of allegiance to the State, the Bishops declare that they remain "members of the Great Catholic universal Church whose head is Christ's Vicar on earth, the Holy Father in Rome." They continue:

In this Catholic solidarity, we are so deeply rooted by sacramental force and unalterable personal convictions that we should regard any attempt to loosen our adherence or create a national church independent of Rome as an intolerable aggression against the most sacred elements of our being.

The pastoral makes specific reference to the question of race, declaring:

We believe, however, that a unified nation can be created not only on the basis of identity of race but also on that of identity of spiritual disposition. We believe that exclusive emphasis on race and descent in determining membership in the national organism leads to injustices that oppress the Christian conscience.

In the matter of authority and leadership, the Bishops declare strongly that the Catholic Church needs no readjustment, "inasmuch as authority and obedience have always been of its very substance." They express the belief that Germany must retain "the liberty and honorable place in the family of nations that is her due," and that the present Government should be praised for seeking "the liberty of Germany after years of subjection, contumely, and painful infringement of natural rights." But, the Bishops conclude, "the Church can uphold the State only if the freedom she needs according to her nature and task is granted to her." The pastoral was applauded by the Catholic press and regarded also by the secular press as the boldest enunciation of rights since the establishment of the Nazi Government.

Religious Troubles in Munich.—A clash between the Nazi authority and Catholic freedom occurred in Munich on June 11 when the police interfered with the closing exercises of the convention of trade journeymen. Vice-Chancellor Franz von Papen had addressed the convention. The Nazis provoked a disturbance among those attending the convention, and the police interfered claiming "unruly conduct" on the part of the Catholics. Orders were issued forbidding the celebration of a Pontifical Mass in the Exhibition Hall by Cardinal Faulhaber, Archbishop of

Munich. As regards the Protestant churches, the conservative elements which succeeded in electing Friedrich von Bodelschwingh as first Bishop of the Reich were being overcome by the militant Nazi section, known as the German Christians, led by Dr. Hermann Mueller. It was reported that Dr. von Bodelschwingh would resign as the Reich Bishop.

Azaña Returns to Power.—Immediately following the resignation of Premier Azaña on June 8, President Alcalá Zamora was placed in what observers termed a "difficult position." On the one hand, the Socialists, well organized and numbering more than a million, threatened revolution if the party were not represented in the new Government. On the other hand, the Conservatives admitted that they could not maintain a Cabinet under the present Cortes, and at the same time the President was warned by his advisers that the dismissal of the Cortes and the calling of new elections would certainly result in a Conservative and Monarchist victory with the consequent failure of the Republican movement and the total loss of the "benefits" achieved during the past two years. In consequence the President proceeded with caution. Believing that the Socialists would not really be able to muster enough Parliamentary votes to support a Government and yet wishing to make a gesture in their direction, he asked Julian Besteiro, the Speaker of the Cortes, to draw up a Cabinet. The executive board of the Socialist party, however, nominated Indalecio Prieto; whereupon the President offered the Premiership to him. The personnel of his proposed Cabinet, however, failed to contain a representative of the Moderate parties, and was rejected. A third attempt, with Marcelino Domingo as the nominee, failed for the same reason. Whereupon Manuel Azaña, the ousted Premier, was recalled and on the next day his Government was announced. It was composed of the same parties that had been in the previous Cabinet with the addition of a Federal member bringing additional votes from the Left Wing of the Cortes. Notable also was the fact that a Radical Socialist replaced a Socialist as Minister of Education, a change that seemed to indicate that the anti-Church-school laws would be stringently enforced during the new regime. On June 13, three rumors were current throughout the nation. It was reported in the first place that the Conservatives under the leadership of Miguel Maura would march out of the Cortes, the reason being that it was dominated "by a dictatorship and the free play of democratic parties was no longer possible." It was thought, too, that the Radical Republicans, the main opposition party in the Cortes, would also withdraw. Secondly, it was rumored that President Alcalá Zamora would resign. Finally, observers predicted that the Radical Socialist Government, now restored to complete control, would immediately present a resolution to break off diplomatic relations with the Vatican.

Soviet Offers for Recovery.—A simple and effective plan for relieving the nations taking part in the World Economic Conference was proposed there on June 14 by

Maxim Litvinov, chief Soviet delegate. Given the proper conditions, said Mr. Litvinov, the Soviet Government might agree to place orders abroad in the near future to the sum of about \$1,000,000,000." This would mean ferrous metals; materials for the textile, rubber, and leather industries; machinery and railway equipment; agricultural goods; consumers' food stuffs, and \$50,000,000 worth of new ships. The question, however, of what these "proper conditions" might be, remained unchanged. The money by which the Soviet Government would purchase these goods would need to be advanced by long-term credits; the actual purchase made possible by special trade arrangements. The same strings were attached to the same attractive proposition. In the meanwhile, the Soviet press expressed alarm concerning the progress of the conference, prophesying failure, due to the inevitable conflicts between capitalists. The spring sowing campaign in Russia was reported to have been successful, 88.2 per cent of the program having been sown, though the North Caucasus situation remained bad.

The Church in Mexico.—It was reported that Bishop Rafael Guizar Valencia had asked the Secretary of the Interior for permission to reopen the hundreds of churches in the State of Vera Cruz, and that he had submitted a list of the thirteen priests to officiate under the Restrictive Clerical Law of the State (which allows one priest for each 100,000 residents). He also requested that all churches be opened to permit the Faithful to use them in the absence of priests. He said he had received authority to comply with the law, and also that Catholics were demanding betterment of their situation.—The study of sexual education made by the Technical and Consultative Committee for the Ministry of Public Education, and the plan of proposed instruction, aroused strong opposition, especially by the National Union of Fathers of Families. It was charged that the real purpose is to spread Communism by destroying the family and the Mexican home. The Union has also protested against the extremes of special inspectors of the Ministry in inspecting private schools.

Next week, to coincide with the Catholic Educational Convention, John LaFarge will contribute an article, taking his title from a recent pamphlet, "The Function of the Catholic College."

In dramatic fashion J. Desmond Gleeson will tell how laboriously Karl Marx built a new plan for civilization and forgot the element which would one day destroy it. His paper is called "Karl Marx and Fascism."

In another of his series on writing that has attracted such wide attention, Francis Talbot will continue his discussion of the part played by talent in writing.

In the face of depression, expenditures for armaments in Europe are rising. Gerhard Hirschfeld will discuss the phenomenon in "Disarmament Prospects: Policy or Economy?"